Church Management

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January 1960

Interior of Federated Church, Harvey, Illinois

Volume XXXVI

Number 4

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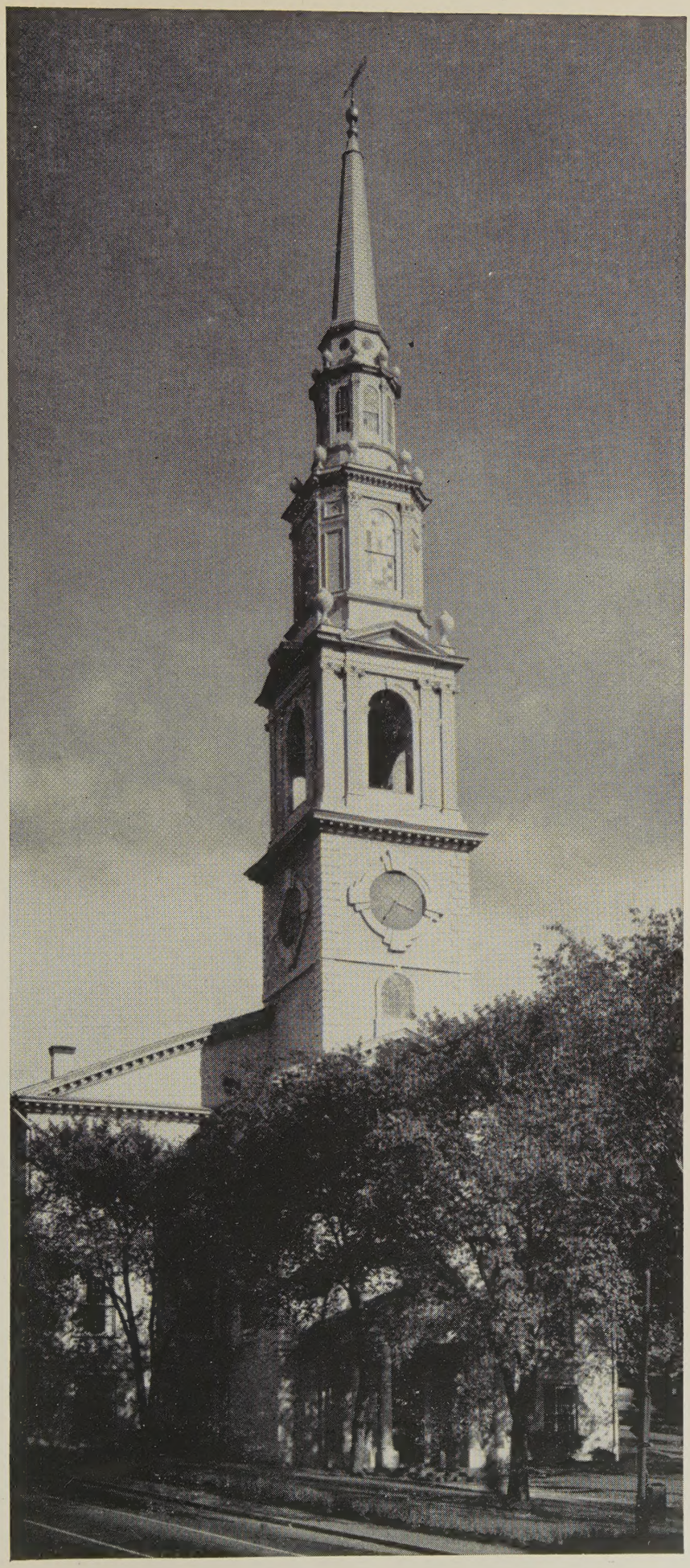

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They Say; What Say They? Let Them Say

CHOIR PARTICIPATION

Dear Sir:

Mr. Harold Wagoner's article, "Choir Participation," in the October 1959 issue brings up a few points which I must dispute. But, first, some points of agreement:

(1) The abandonment of the Akron plan is to be praised. (2) Points 2, 3, and 4 in "The Musicians' Views" are on the whole correct. (Point 1 is arguable.) (3) The architect most certainly should be considered as coordinator. (4) To distribute a choir across the front of a church is not good practice from the visual, architectural, worship, or functional standpoint. (5) To place a choir across a chancel is possible even though not ideal acoustically.

The points of disagreement:

Most important: A choir on the opposite side of a chancel from the organ pipework is unrealistic functionally. It would have been far better had the choir been placed on the same side with the pipework, with the organist and console across the chancel. Even this is not ideal since the organist is too far away from the choristers. In this way, however, the organist can hear choir and organ, thus achieving proper balance values in the organ as accompaniment. Yet more important here is that when choir and pipes are on the same side the organ realistically supports the choristers, as it should, and auditorially becomes a single unit.

This reversing of choir and organ console placement, I am confident, could have been worked out successfully to achieve the visual balance the article indicated was important. The writer continues to feel that the permission for ease of function within the worship structure for the organ-choir unit has far more importance than the visual impact, and that such provision is relatively easy to accomplish, given a resourceful architect.

Although there was, as usual, no indication in the floor plan of the placement of the organ pipes, I assume this to be over the robing room and sacristy. I continue to hope that sometime church plans will include this information, since it may be assumed that music is yet an important and integral part of the worship service in most churches.

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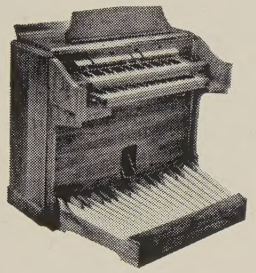

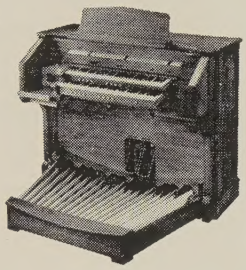

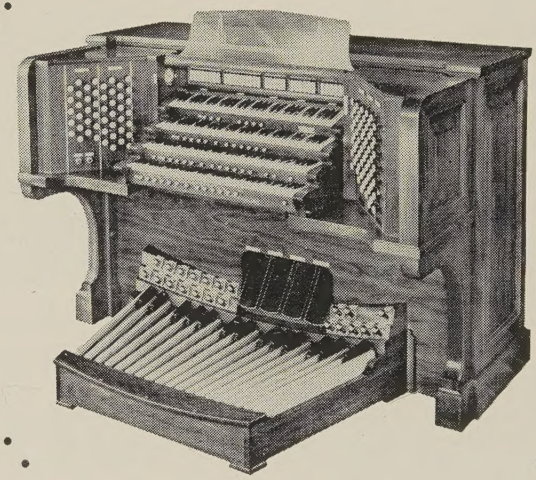

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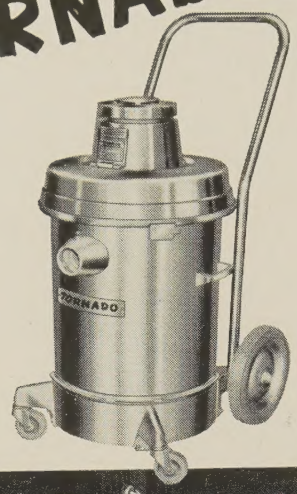

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This church in Niles, Ohio, has so much to be praised that it seems rather a shame the musical situation could not have been better thought out from the standpoint of actual musical function. In any situation it is truly ideal if organist and console can be placed in front of the choir, which in turn is placed in a semi-circle, with organ pipes behind the choir.

Obviously this can be done only where the organ-choir unit is placed at one or the other end of a worship area —an arrangement not always possible or acceptable in some Protestant denominations. But this arrangement does permit the closest integration of function possible, and this fact should be taken into far greater consideration than is permitted in many instances.

Finally, when the organ pipes are placed at one or the other end of a worship area and in a free-standing position in the room, there is also the greatest permission possible for the free flow of tone, not only to choir but to congregation. This is desirable in every church in which congregational singing has any importance.

Ray Berry, Editor
The American Organist
Staten Island, New York

COMMENDS EDITORIALS

Dear Sir:

Both of your editorial comments on page 12 of the October issue are excellent.

Your reprinting of the "Printers' Ink" editorial is good, because at a time when the millions of mass media and promotion are being subjected to public criticism and ridicule because of their fakery, here is a forthright expression of disapproval of a notably shoddy effort to involve churches still further in catchpenny schemes—and by a leading publication of the promotional field.

Lloyd Ellingwood
Evanston, Illinois

OLD READER RETURNS

Dear Sir:

On retirement I felt I could not afford to continue subscribing to *Church Management.* I wrote you to that effect last year, and you very kindly gave me a year's subscription as a gift. When my last two copies did not come, I sensed what a large place the magazine filled for me. I can do, and must do, without something of less importance and have *Church Management.*

(turn to page 14)

Money Raising!

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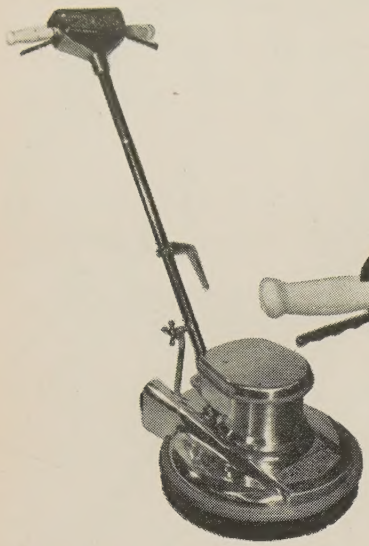

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Without Wax

The chairman of a pulpit committee at one time asked the editor for his judgment of a certain candidate. Admitting that the candidate's personality was pleasing and that his sermons were splendid, he said, "But I have one question I want to ask you: Do you think that he is sincere?"

Fortunately, I was able to give assurance of his sincerity without any hesitancy. My answer opened the way to a call, and a happy pastorate resulted.

This and other experiences have led me to believe that sincerity may be the most valuable asset that a minister possesses. If he is conscious of intellectual or moral dishonesty, no other virtue can atone for his weakness in this area.

The derivation of the word is interesting. The man who is *sine cere* is "without wax." It evidently had its origin in the marble marts of ancient Rome. Dealers had their tricks. Wax of the proper hue could disguise a faulty piece of marble so that it could be pawned off on unsuspecting buyers. But when the honest merchant offered marble for sale, he could give assurance that the work was *sine cere*—without wax. It stood on its own.

The insincere man is like the merchant who tries to sell the marble with the wax additive. He commits two crimes: First, he defaults his client, passes off inferior goods; second, he injures himself. Anyone who tries to win by deception weakens his own chances if he knows that he is a "cheater." I know that we live in a Madison Avenue atmosphere and that publicity is considered a valuable asset. But the dealer who hides insincerity behind a good "front" weakens his own personality.

I ran across an interesting story in the life of Edgar Cacey, the great psychic of a generation not passed. This man possessed strange powers. He healed the diseases of those who were far away, and he read minds as easily as most of us read printed words. Besieged on every hand, he helped many and received little in return. Twice in his life he resolved that it was necessary to get more money.

Once he listened to race track gamblers. He joined with them to foretell the results. At first he was very successful. Then his strange power left him and for months he lost his psychic ability. At another time he teamed up with oil speculators. He would lie asleep under a blanket in the oil fields and tell the operators where to drill for oil. But this too was short-lived. Again the strange gift left him.

His psychic power gone, he traveled the roads as a photographer. He prayed for help and sought to find joy in taking the photographs of little children. Eventually the power returned, but he had learned his lesson. From that time he reasoned that his gift was from God for use in human service. When he tried to use it for his own profit God left him.

The minister, perhaps more than those in any other calling, lives constantly at the bar of justice. He should keep constantly in mind that wax melts under heat.

"To thine own self be true and it follows as the night the day that thou canst not then be false to any man."

The Rose-Colored Past

"The young people of my day were taught thrift." "There weren't as many murders then." "Marriages were supposed to last for a lifetime." "We had real neighbors." "Juvenile delinquency was unknown."

This is what they say about the past. But the past, like the future, is deceptive. Few will undertake to say what the future years will bring. Did anyone in 1900 visualize the America of today? The past is a matter of history, but the average person judges it through his own emotional experiences.

Fortunately, the human being has been so constructed that bitter experiences of the past are mellowed as the years go by. The experiences over which we wept now bring nostalgic smiles. It is well that this is so. God never expected us to carry all of the burdens of the past added to those of today. "Sufficient unto the day is the evil thereof."

This quality, however, makes our own appraisal of the past too noble. Perhaps we were fortunate in having good parents as children. Consequently we think that all parents were of normal spiritual stature. As a matter of fact they were not. Statesmen of meager ability become heroic when we look backward to them We resent the work of the historian who removes the halos from their heads. We have always thought there was a lot of this in Bible references such as, "There

were giants in those days." Moderns have to compete with legendary characters of the past. Think of what baseball players of today are up against.

All of this is the result of a conversation with two young navy men who were returning to their homes after many years of service. They were fed up with the present world in all its aspects. They had no desire to return to the noise, disorder, and confusion of the great city.

Said one as he pointed to a large farmhouse which looked rather dilapidated: "I would rather live in the open country, in a quiet home like that, than take the best job in town. People in those days knew how to live."

His friend smiled. "Tom, you have forgotten. That is the farm owned by ——— who shot his wife. You will recall the sensational trial that convicted him."

So all was not well and peaceful in the earlier days, even when nature seemed serene.

Our era may be less moral than many which went before it. But there probably has never been a period of history which did not have its thieves, liars, grafters, murderers, adulterers, gamblers, and other delinquents.

The individual who is seeking peace, if he finds it at all, will find it in his own soul.

Twenty-five Years Ago

(From an editorial, "If Churches Were Subject to Business Codes," in the January 1935 issue of *Church Management.*)

First of all there would be minimum salaries for ministers and minimum wages for church custodians. Churches would not be permitted to pass pay days, saying, "We will make it up when the collections are good."

Next, churches would not expect to buy merchandise at cut rates. When the order for printing was let, the committee could not casually remark, "Seeing that it is for the church, couldn't you let us have it at half price? Men have gone to jail for less than that in the NRA world.

Rebating, of course, would be out. No preacher would have the right to announce a salary of $3,000 while at the same time he had a secret agreement to rebate $500.

Window dressing would be a thing of the past. The church which boasts of an attendance of 500 when the average is 325 is guilty of an offense now considered quite serious.

It would be interesting, wouldn't it, to live in an age in which the churches exemplified the ethics which they ask from modern business. It may come in the latter half of the millennium.

THE CALL

For me is destined some great Time
When I shall kneel to Thee and Thine;
I know this as I know Thy Love.
But yet I feel that Thou above
Must first send me to darker vales
Where grief will pound me hard with nails,
And I will strangle, choke, and cry
That Thou hast left me here to die.
  But can this be, Lord?
    Can it be?
  That Thou shouldst have such
    Love for me?

I stagger, grovel, rise again
With scarce a breath to breathe Amen.
Thy mount is steep and shouts with fear;
It drowns Thy sweet voice in my ear
Which calls to me; but where to, Lord?
I have no strength to slice this cord
That halts my breath and yanks me back
To where I felt the stinging rack. . . .
  But can this be, Lord?
    Can it be?
  That Thou shouldst have such
    Love for me?
"Ah, little one, do not lose hope
Or vision, strength, or faith to cope
With cords and trials of this steep life.
My darling child, I am the knife
To cut you free and give your eyes
The fresher sight of all that lies
Beyond this mount; give me your hand,
And come with me to my own land. . . ."
  It can be, Lord! I know't can be!
  That Thou dost have such
    Love for me!

Emily Preston
Chestnut Hill, Massachusetts

THEY SAY:

(continued from page 10)

Thank you for what the magazine has meant for me—and blessings on you.

James D. MacLeod
Erving, Massachusetts

EACH ISSUE USED

Dear Sir:

Again let me thank you for my subscription. I literally tear each issue apart and file the articles under many headings for use in my courses in Religion and the Arts, Worship, Introduction to the Ministry, Homiletics, Drama, and the like. Just this morning, in a session on funerals, I made use of some articles from *Church Management* on costly funeral customs of yesterday.

George J. Steinman
McMurry College
Abilene, Texas

1924 READERS

Dear Sir:

I have no records as proof, but I believe I belong to the group of 1924 readers. I was then pastor of a church in Pattonville, Missouri, and my recollection is that I was reading *Church Management* as well as *Expositor* and some others.

There have been some moves—from Missouri to Alabama, from Alabama to Oklahoma. I have had only three pastorates since my ordination in 1923, and there was a depression. So there have been a few interruptions in the subscription, I think. But I am still reading, enjoying, and using *Church Management.*

J. Allen Anderson
Mangum, Oklahoma

Attractive narthex of Foursquare Church, Vancouver, Washington, showing two SelecTemp heating units on left wall. Says Pastor H. T. Wood, "We are able to heat any section of the church or Sunday school without heating the entire building. We can raise the temperature to a comfortable level in a few minutes."

No other heating system can meet these special church needs

Think what all of these advantages would mean in your own church:

Heat only needed rooms. Mid-week activities often require but one or two rooms. No need to heat the entire church.

Heat any room to any desired level. Each room has its own thermostat. For example, you may want the nursery a few degrees warmer than other rooms.

Crowded rooms do not overheat. SelecTemp heating units automatically reduce heat output to compensate for warmth generated by occupants.

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The Role of the Church Architect

Arland A. Dirlam

Arland A. Dirlam, Boston, Massachusetts, architect, is a past-president of the Church Architectural Guild of America and an authority on every phase of church building. He has just returned from an extended visit to Europe where he observed and lectured before church architectural groups in England, Holland, Germany, Switzerland, and France. We hope to bring to our readers messages based on this journey.

At a recent workshop on worship and architecture two startling statements were made—both by respected members of the clergy.

The first was by a minister whose recently completed church was of a most radical design. In summing up his description of the building he concluded that the success of the structure was due to the fact that the theology of the architect was years ahead of that of the congregation.

The second was by a clergy member of the panel who exhorted the architects in the audience to "give us a new form of architecture and we will adjust our service of worship to fit it."

Such words are indeed flattering to the architectural profession. They endow us with papal authority.

That this new-found freedom has not been bestowed in vain is evidenced by the octagonal, the hexagonal, the circular, the fish-shaped, the dove-shaped, and the you-name-it-shaped churches that have blossomed forth on the American landscape.

The role of the church architect has acquired new dimensions. No longer do we compare ourselves to the medical doctor. Those poor fellows must first diagnose the symptoms of their patients and then prescribe a specific remedy for a specific ailment.

If we take these statements at face value, we are now the full creators—the pattern makers.

In their quest for worship the congregations for whom we build must adjust themselves to the environment of our handiwork. If we are to be considered progressive, each new design we undertake must reveal some new gimmick sufficiently startling to prove that we are visionary. This new gimmick need not necessarily reflect any symptom of the congregation. If it is unusual enough and if it is given sufficient publicity, the congregation will learn to like it. The impact of a few well-placed manufacturers' advertisements illustrating the building will hasten its architectural acceptance.

While I am sure that the statements of these ministers were not intended to permit such total freedom, it is nevertheless true that the power of the church architect has hit a new high. The influence of our profession is greater than it has been for the past century. So potent is our power that we are forced to pause and ask ourselves, What is the role of the architect in designing the Christian church?

Ability to design and knowledge of construction are virtues that can be expected of every architect. However, for that small segment of the profession who would like to think of themselves as church architects these basic qualifications are not enough.

Although the phrase may sound trite, the designing of church architecture is a "ministry of building." To produce structures that are worthy of being called houses of God, technical and artistic know-how must be combined with a deep awareness of the purpose of the building. There must be a complete recognition of the relationship of theology and architecture. The church as a physical building is not an end unto itself, but merely a working tool to aid the layman in his quest for God. The convictions of the congregations for whom we build must be as much a part of the specifications as the description of the type of lumber, brick, or stone to be used. The mandate of our building concept is to reveal in our efforts that the cornerstone is not merely a granite block into which we carefully carve the date of construction but Christ whom we gather to worship.

To accomplish this the architect of the Christian church must first be a Christian. He must be totally cognizant of the tenets of his faith and completely sympathetic with them. If he lacks this feeling, the resulting design will inevitably reveal its spiritual insincerity despite its material accomplishments.

The church architect must understand the process of worship, the importance of meditation, the impact of the spoken word, the power of prayer and song. Since hymns are but prayers put to song, the lines of his drafting board must evolve concrete forms that will speak and become words for the congregation to hear and see.

Functionalism in the area of worship is not measured in the efficiency of the lines of circulation, or even in the proper grouping of coordinated units, but rather in its ability to act as a vehicle of communication transmitting through a series of channels a message which has been tuned to the spiritual understanding of a particular group of worshipers.

One of our greatest architectural weaknesses has been the standardization of clichés. What has looked well in some prize-winning church building has soon found itself repeated in hosts of other church structures regardless of denominational background or theological understanding.

Protestantism has proved that the ways to find God are varied and at times seemingly contradictory. Despite these divergent approaches, the importance of the individual and group concept of worship is evidenced by the continued growth of each of the fifty denominations that include more than one hundred million American churchgoers. The sincere church architect must recognize this and pattern his designs accordingly.

Finally, the task of the church designer is one that requires deliberate and considered study. Hastiness has no place

in the concept of church architecture, yet its presence is frequently seen.

We are living in an age of speed—speed in transportation, speed in guided missiles, speed in building churches. The demand for new structures and the costs of construction have forced upon us a streamlined operation. No longer do we have a cooling-off period; no longer is there time for review. We design—we build—we occupy.

Too many sketch studies have been rushed into building form. Too many rigid patterns now control the worship desires of many congregations. These masses and forms have already begun to haunt us professionally. There is no easy solution for this problem.

However, on one of the superhighways there recently appeared a sign of real significance. On this particular highway with its speed limit of seventy miles per hour there had been a number of fatal accidents. Following the last crash, the authorities posted these words underneath the sign legalizing the seventy-mile limit: SPEED WITH CAUTION.

There is no exact format that guarantees good church architecture. However, if today's church architect will strive to display in his designs a tangible expression of his Christian faith, an obvious concern with the convictions of the congregation, and a speeding but cautious approach as he endeavors to provide a physical working tool for the spiritual tomorrow, he will effectively fulfill his role in the ministry of building.

(end)

PEACE

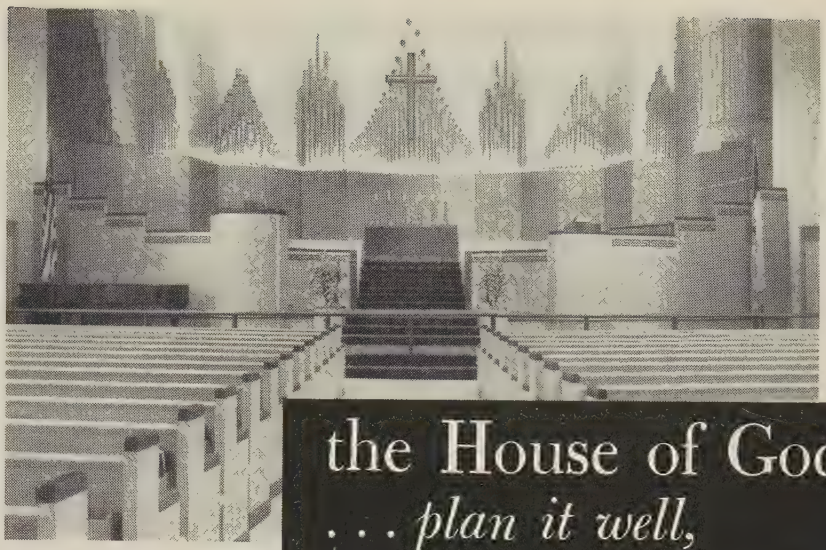
Sometimes I wonder whether God
Can understand my fear,
A fear that shuts His Love without,
Though He is standing near.

I want to feel my Master's pain,
To walk where He has trod,
To be as Paul, with Him again,
That I might know my God.

The cry is heard: "It is so hard
To trust where we see not!"
I twist and cry, when night hangs low,
And fear that God forgot.

But when the calm which follows storm
Breathes peace into my soul,
As I look up, there breaks the morn,
And God has made me whole.

Emily Preston
Chestnut Hill, Massachusetts



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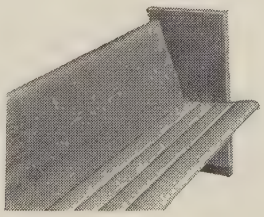

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A Pastor Takes

A Look at the Arts

Friedrich Rest*

In a sense we live in the imagination, unless we have completely succumbed to the appeal of a materialistic age. The thought world, the picture in our mind, the attempt to translate into the finite that which is infinite, the attempt to keep eternal things eternal and temporary things temporary—these are some of the things which fascinate us.

Some of us try to put into words, picture, symbol, or gesture, on paper, cloth, glass, marble, brick, or stone, that which ultimately cannot be put into tangible form. If others get what we mean, they "catch" what we mean. They understand love, death, redemption, God, or life itself not only because of our attempts to picture or state or symbolize them but sometimes despite our attempts. We dream and hope and fear in symbols.

Today, as always, reverent use of the imagination is needed. We ride down the street and look at the decorative stone on brick buildings, we look at stained glass and sometimes see meaningless curves and designs, and we wonder why more thought couldn't have entered into the artistic touch. I may be forgiven for calling attention again to the need of symbols for world unity, the brotherhood of man, social justice, marriage, more widely acceptable vestments for Protestant clergymen, etc.**

Guiding Principles

We are not ready to echo the cry "art for art's sake" because we are more interested in art for Christ's sake or art for humanity's sake.

Years ago a church unconsciously illustrated an equally fallacious doctrine, symbols for symbols' sake. The cross on the altar had IHS in the quatrefoil. The

lectern had a hanging on which was inscribed IHS. The pulpit antependium likewise displayed the Greek monogram IHS. The purpose of Christian symbols is to create a devotional atmosphere, attract attention, add balance and beauty to the house of God, and suggest cardinal teachings of the Christian faith, thus stimulating thought as well as an aesthetic feeling. Meaningless designs or needless repetition of symbols is less desirable in our day than ever, since a meaningful pattern of symbolism and artistry can be created for a church building and the various antependia of a changing church year. Appropriate symbols for the several colors of the church year can be thought through by keeping in mind the meaning of each symbol and the season of the Christian year during which each color is used.

Thought and understanding are necessary if Christianity is to be served. It may have been a printer's error, but a friend showed a paper-backed book on the Holy Spirit which he said was clarifying. A dove was pictured, but instead of descending from above, this book showed the dove going up. In biblical imagery the Holy Spirit is not the spirit of man going up to God, but God reaching down to man.

Pictures as well as symbols should be consistent with the best religious thought or divine revelation. Sometimes we sympathize with the complaint that the church is an undiscriminating patron of the arts. The ablest theologians may have something to offer, perhaps more by way of correction than adumbration. Salvation from sentimentalism may result from conversation with theologians. The artist himself, however, will need to take the initiative rather than await clear directives, for the theologian seldom goes beyond negative criticism of art. Occasionally he gives a positive interpretation with a suggestive twist or summary. The church at large will continue to find refreshment and stimulation as truth and reality are suggested in new artistic expressions.

A greater need for close cooperation between religion and art exists today. The sensate age in which we live cries out for visual interpretation and adaptation, not only in church architecture and Christian symbolism but in literature, drama, TV presentations, and church publications as well. Much could be gained from closer communication and cooperation between theologian and artist—in fact, between all heads of departments or church organizations and artists. A mutual need exists between Christianity and art.

Liturgy

Perhaps I may be permitted to make two observations on liturgics, since I have had responsibilities since 1953 regarding my own denomination's *Book of Worship* and the commission on ways of worship in the National Council's Department of Worship and the Arts.

I sense from the New York meetings the vast knowledge, tradition, and vitality which the various communions have to offer each other, and the difficulties involved in wholesome understanding, to say nothing of intelligent or creative adaptation.

On the other hand, a spokesman in Emmett McGlaughlin's *People's Padra* said in effect, "The Roman Catholic Church is allergic to change." The hand of tradition is dead to change in what-

*Pastor, St. Paul's United Church of Christ, Evansville, Indiana; author of "Our Christian Symbols"; member of the Department of Worship and the Arts of the National Council of Churches.

**"Our Christian Symbols," pages 75-76.

Superior Seating . . . Equally Significant

An exquisite chancel provides the focal point of beauty for worshippers in the Holy Trinity Evangelical Lutheran Church of Hickory, North Carolina. Equally significant is the harmonious seating that sustains the spirit of worship in this beautiful Gothic interior.

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Holy Trinity Evangelical Lutheran Church, Hickory, North Carolina
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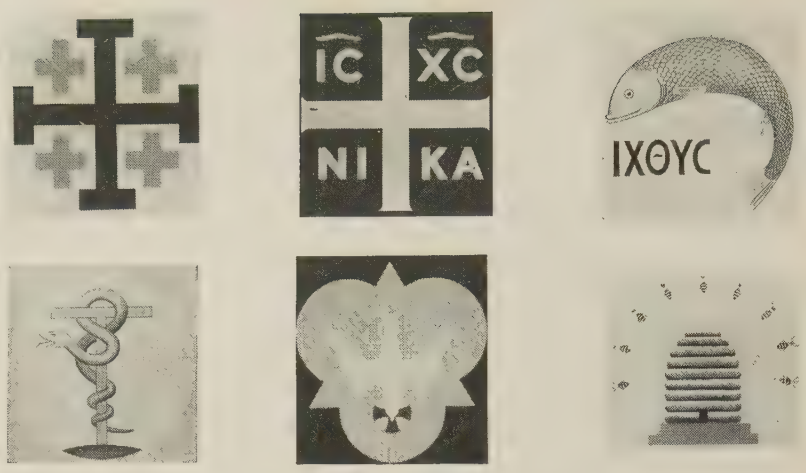
Francis P. Smith, FAIA, Consulting Architect, Atlanta, Georgia

ever denomination we find it. The trick is to be sympathetic enough to find the values of tradition without succumbing to reverence for all that is old, just as the trick is to be sympathetic to creative efforts without yielding to a blind adoration of something just because it is new.

In revising our particular denomination's *Book of Worship* we ran into this phrase in the Orders for Baptism and Confirmation: "Do you renounce the vain pomp and glory of the world?" Members of the churches with which I have been acquainted don't know what pomp and glory are. They live a relatively simple life. By careful wording the phrase will be changed, but the values will remain.



SOME RELIGIOUS SYMBOLS

Practical Considerations

Sometimes when visiting a church one becomes aware of an unusually worshipful atmosphere. The antependia fit neatly; everything is well ordered. Thought and beauty go hand in hand. In other churches one may notice a dog-eared hymnal on the altar or communion table, candles leaning at the angle of the tower of Pisa, pulpit and lectern hangings that are too short or too narrow, flowers haphazardly arranged, making one feel that the setting for the worship of Almighty God is not as carefully arranged as a dining room table for a Sunday dinner.

Most of our churches could be classified between these two extremes. The objective of having the house of God at least as attractive as the house of man can be reached by every congregation if there are devoted people who will give thought and energy each week toward the fulfillment of a common ideal. The scope of their work involves antependia, robes, stoles, flowers, candles, and sacred vessels. The best committees engage in study, observation, and research.

The practical relationship of religion and art was brought forcefully to the attention of the National Department of Worship and the Arts in October 1957, when a five-page list of best pictures of "The Christ in Art" was reviewed. Five pictures under The Nativity and Adoration were listed, two under The Baptism, two under Temptation, etc. A well-known member of the department expressed the wish that more lists be prepared so that large pictures could be hung on the walls of local churches. Some of us felt, however, that new creative artistic attempts might be discouraged by a kind of canonization of certain works of art. Serious, periodical reviews of lists or changes in committees would have to be guaranteed if great pitfalls would be avoided.

Artists' Pictures of Jesus Christ

Artists cause us to pause to admire their best work. They stimulate our thinking. Once in a great while they make ministers very humble.

The humbling effect of a picture may be illustrated from an experience with an artist whom we will call Jake. Jake was a sincere man, but excessive drinking was his biggest handicap. He donated a picture of Christ which he had painted to a church. The picture was properly framed and covered with drapes. The minister of the church took a number of us to the wall where the new picture hung. While we all stood there quietly, he pulled the cord. The drapes opened and the picture of Christ appeared. Let me say this as delicately as possible: The picture of Christ looked too much like Jake! I began to think of my work as a minister. I use words to describe our Lord. Am I getting so much of Rest into Christ that some are not drawn to him as they might be? I look at any picture now with a new understanding: The picture the artist has in mind and the one he gets on the canvas may not be the same. It's a lot easier to say, "I'm going to paint a balanced, attractive, manly Jesus Christ," than it is to do so. Still, the artist must put himself into it the same as a minister must put himself into his sermon. But we dare not superimpose ourselves on Christ. I think we ministers sometimes make artists humble, too, by the word pictures we paint.

I have seen many pictures of Christ. They are not all equally appealing. The later ones usually appeal to me more than the medieval ones. I am glad that artists today are not satisfied with the past, however good that may have been. The need for creativity exists as much today as at any other time.

A picture of the boy Jesus in the temple looked too feminine for me, even though I saw the picture for years in my home church. Unconsciously I was looking for a newer picture, one that would bring out our Lord's manly, friendly nature. In the late 1930's I first saw a picture which, in my opinion, is so appealing that if the artist doesn't do anything else, he'll be known for at least five hundred years. I refer to Sallman's "Head of Christ." You may feel the same way about another's interpretation.

I have imagined our Lord on the beach as he played with children, as he took time to counsel people with their problems, handicaps, and burdens.

The picture in my heart which I have not seen to date on the screen or canvas is that of agony going through his body and soul as he cries on the cross, "My God, my God, why hast thou forsaken me?" Some day an artist will come mighty close to presenting what I have in mind.

Upon that cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me.

There will dawn a day when we will not picture him in our hearts, nor imagine from a canvas or a screen what he looks like. On that wonderful day we shall be thrilled to recognize him more fully as King of kings and Lord of lords, and music of joy and unbounded praise will come from our lips.

(end)

Magic in the Printed Word

AS IF there were magic in the impress of type, the printed word conjures vital interest. To most folk, "I saw it in print," has stirring significance. As the printed word crystallizes creative thought, so is it a dynamic force in influencing thought—and arousing action.

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Let's Be Sensible About Funerals

Roy Pearson*

As a Christian minister I have presided at more than three hundred funerals. Some of them were held in churches—city cathedrals, college chapels, village meeting houses. Others were held in homes—elaborate mansions, ordinary suburban houses, squalid tenements. Still others were held in the establishments of funeral directors—beautiful chapels, bare rooms, simple parlors. Cancer, drowning, suicide, murder, stillbirths, automobile accidents, and the normal wearing out of the body have been included among the causes of the deaths. Once the service was held for a woman one hundred years old, and once for a baby who had lived less than two days. Some of the people have been "good," some "bad." Some have been rich, and some poor.

On more than one occasion I have pondered the real purpose of the service which I had been asked to conduct. Why have a funeral at all? What did the bereaved family expect was going to happen when its members came to the service? What was I myself trying to accomplish?

It is obvious that a funeral provides a decent way to dispose of the body of a person who has died. The dead man or woman was much more than the body with which the living individual was identified, but without the body the living individual could never have been known. It was through his body that he spoke, touched, smiled, played, worked, and when his body died there was an uncomfortable inappropriateness in simply digging a hole and burying it. So one function of a funeral is to be an acceptable means of retiring the body from service and returning it to the elements from which it came.

Moreover, the funeral service gives friends and relatives a chance to gather up in their minds the total life of the one who has gone, to hold that life in single memory, and to express their gratitude that the life was lived. This is a time to send thoughts backward across the years, to think of the day when the loved person was born, remember his childhood and youth, recall his courtship and marriage, dwell on his work and play, name those qualities of heart and mind which were a blessing to his fellows, and then to look for ways whereby the contributions of that life may be preserved for those still alive.

Still further, the funeral service is meant to bring consolation and hope to those who have been bereaved, to deepen their sense of God's presence and care in this time of their loss, and to send them back to their daily work with faith and courage. It acknowledges the responsibility of every man to think of earth in the context of heaven and to live each day in the light of eternity. It celebrates the providence of God which makes a man's body only one of his tools and gives his soul such a character that the soul does not die when the body disappears.

Clearly understood or only subconsciously apprehended, these are some of the important, defensible reasons for having a funeral service, and the bereaved family is eager that the service further these ends. It often happens, however, that the family stands in its own way and through its mistakes becomes responsible for the type of funeral service which is so easily caricatured and rightly deprecated. There are six areas in which these mistakes are most commonly made.

*Dean, Andover Newton Theological School, Newton Centre, Massachusetts.

DEATH AND TAXES

Two things are sure: "death and taxes." Two articles dealwith funerals reached us about the same time. This one by Dr. Pearson presents a clergyman's reasonable point of view; the second, which will follow, presents the point of view of the mortician. And, believe us, there are two points of view.

I

The first of them is concerned with the steps taken immediately after someone dies. The common practice is to turn at once to the disposition of the body and to call the funeral director, and with that act there is initiated the train of events which frequently robs the funeral service of its deeper meaning. Now that death has come, the body is of little consequence, and there is nothing the funeral director can do for the body fifteen minutes after death that could not be done equally well an hour or two later. In fact, if the death occurs in the middle of the night, he is usually grateful for the thoughtfulness which postpones his notification until morning.

If the funeral service itself is to have its full significance and power, the minister or priest ought to be called before anyone else. He may be in attendance already; but if not, he ought to be called at once. Whatever the hour of the day or the night, he will go to the home, lead the family in prayer, and begin the process which will set down the death in the context of life. If the only word to him is relayed through the funeral director who informs him that at a given hour on a stated day he is expected to be in a designated place to speak the words of the funeral service, the actual event is much more likely to be an ecclesiastical or cultural formality without deep personal and religious significance. The funeral service properly does not seek so much to create a faith as to celebrate it, and if there is to be a sturdy faith to celebrate, it is much more important that it be the spiritual counselor and not the funeral director who stands with the family in its first moments of shock and pain.

II

Second, unless there is a compelling

reason to do otherwise, the service should be held in the church building. This is simplified if the church has a worship chapel. I do not mean that it is wrong to have the service in a private home, but homes are seldom so built that a funeral can be other than cluttered and confused, and for these final rites which point toward life beyond the grave the church has connotations which the home can never match. Nor is this to say that significant services are never held in the funeral parlor of the professional mortician. But as parents bring their children to the house of God for baptism or dedication, as young people seek the church's blessing on their solemn vows of matrimony, and as week by week the congregation gathers there for prayer and praise, so, too, this place of special worship provides the proper setting for these last offices of memory and gratitude. Being free from any involvement with the commercial, the church is better prepared to meet the peculiar needs of the time of bereavement. Being primarily a place of life, the church is all the more the rightful building in which to celebrate the mystery of death. And being by its very nature one of the symbols of the things which never die, the church transcends all other places as the suitable locale for services which point the mind toward life eternal.

III

Third, there must be vigorous resistance to the temptation to honor the dead by lavish expenditure of money. This is not intended as a criticism of avaricious funeral directors. There are greedy and unscrupulous funeral directors just as there are greedy and unscrupulous doctors or carpenters or ministers; but during most of the years of my ministry I have worked in close cooperation with morticians of good taste and dependable conscience, and much less of the fault at this point can be charged to the funeral director than to the bereaved family itself.

"I could provide a much less expensive funeral," one director told me, "if only the people themselves would let me. If they didn't demand the latest model Cadillac for my coach, I could cut out a big slice from my overhead costs. When someone dies at night, if the family would wait until morning to call me, it would save me the expense of keeping some of my helpers on a stand-by basis. If the services were always held in a church, I wouldn't have to maintain a chapel. If people were more adaptable about the time when they wanted the service to be held, I wouldn't have to keep enough men on my payroll to enable me to run two funerals at once. And people don't have to buy the more expensive caskets: I have plenty of coffins available at less than half the price they often want to pay."

Sometimes the motive behind such prodigal expenditure is simply "keeping up with the Joneses." Usually, however, it is either an intuitive conviction that this is the way to show proper respect for the dead or a pathetic attempt to make up for some real or imagined neglect of the deceased person while he was still alive. But suppose that the person who has died still knows what is happening on the earth and actually witnesses the arrangements for his funeral. How important are we to suppose it is for him to know that the dead body with which he now has no further connection of any kind will be encased in a casket costing a thousand dollars, that this discarded tool of flesh will be carried to the cemetery in a funeral coach of the latest design, or that this useless and decaying organism will be sealed against all moisture in a sturdy vault six feet below the surface of the ground?

If the funeral service is to serve its intended purpose, it is important that

(turn to page 42)

Insurance Offers

A New Fund-Raising Idea

Joseph Arkin*

Religious institutions are ever alert to new methods of raising funds to supplement the time-honored practices.

A method has recently been evolved whereby a member can give one thousand dollars or more to his church even though he does not possess that sum and has no chance of ever accumulating such a sum.

The new wrinkle is for the churchgoer to purchase a life insurance policy and name his church as irrevocable beneficiary. Typical annual premiums for such a policy (ordinary life) would be:

Age	$1000 Policy
35	$19.65
40	$23.65
45	$28.87
50	$37.25

In this fashion the premium paid is tax-deductible as a charitable contribution, and the church will eventually receive the proceeds. Here indeed is an opportunity, at small annual cost, for the making of a major act of charity!

This system is already in operation by the Hadassah, a Jewish women's service organization. Each of its 300,000 members has been asked to purchase a one-thousand-dollar policy. A foremost insurance carrier has agreed to issue these policies on a group basis with a special premium rate, no age limit, and no medical examination.

There are certain problems in connection with this plan, one being the failure of the donor to pay each year's premium when it falls due. In that event the beneficiary can (1) pay the premium from its own funds, (2) surrender the policy and receive the cash value, (3) accept paid-up insurance for a lesser amount, or (4) continue the policy on an extended term basis.

One major selling point for prospective participants is that the method of paying a small annual premium is virtually harmless. A yearly tax deduction is obtained, and the policy does not become part of one's estate, so it does not increase the estate tax. As a matter of fact, a large policy of this type might result in a saving on the estate tax.

Church officials who have examined this plan find favorable attributes, and in time it can be expected that many churches of all denominations will be instituting this fund-raising method.

(end)

*Certified Public Accountant, Bayside, New York.

Inspire Church Growth

John Rossel*

Until our new church was erected, I never realized what an inspirational effect a building could have on people.

Since the Harvey Congregational and the First Presbyterian churches merged in 1920 to form the Federated Church of Harvey, the congregation has faced many problems. None of these was as great as that of building a new church. Our fifty-eight-year-old church building was entirely too small for Sunday services. Our educational program was suffering noticeably. The church was located in an established suburban neighborhood congested with apartment buildings, and parking facilities were nonexistent.

There was no site available for a new church within the town limits. A team of sociologists from the University of Chicago examined the possibility of relocating in one of the neighboring communities, but after a thorough investigation of the problem they determined that the church must remain in Harvey in order to keep its members.

Our only alternative was to tear down the old church and build the new one on the same site.

The building committee engaged Architect William Cooley, who drew a U-shaped master plan for a church, a church school, and offices which would cost $300,000.

Feeling that $300,000 could not be raised in one fund drive, the committee decided upon a two-phase program.

The church was the most immediate necessity. The old building was too small, and with its inefficient hot-air heating system and dried-out wooden joists the danger of fire was ever present. Construction began after a fairly successful fund-raising campaign. Services were held in a nearby school while construction was in progress.

Because of the cost of the church building program, the second phase—the educational wing—was postponed for five years.

Our situation improved when the new church was completed in October of 1958. The brick-and-stone edifice seats 580 and has walls of glare-reducing glass. Located in the basement, the fellowship hall was partitioned off for much needed classroom space.

The congregation was awe-struck by the beauty of the building. It was particularly impressed by the Willet stained-glass chancel window which sur-

*Minister, Federated Church, Harvey, Illinois.

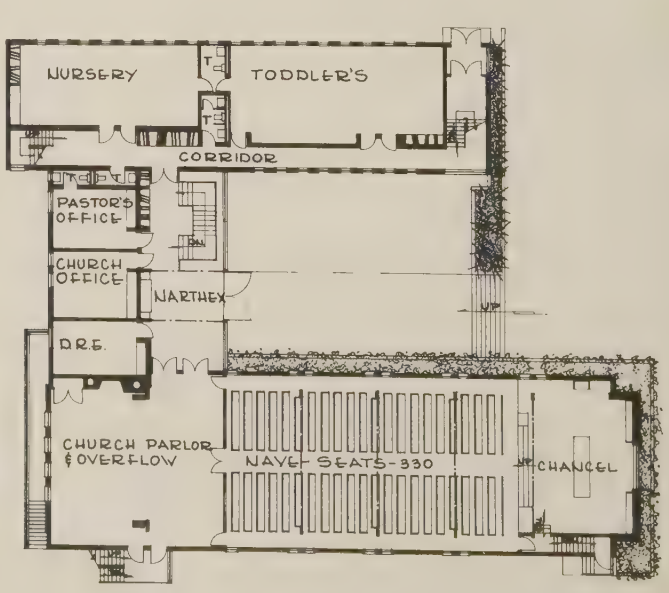
LOANS FROM MEMBERS FINANCE NEW BUILDINGS

For the second time within a few months we are publicizing a new church which has resorted to loans from members to finance construction costs. In each case the loan method came after the churches had completed very thorough programs to secure pledges.

Churches planning new buildings would do well to look into this program. First secure what pledges you can. That is Christian stewardship. If necessary, borrow money to complete the program.

The story of the earlier program mentioned will be found in the October 1959 issue of *Church Management.*

Exterior (See front cover for interior view.)



Main Floor

Federated Church Harvey, Illinois

- Pastor: John Rossel; Minister of Education: Robert L. Jewett.
- Architects: William M. Cooley & Associates*
- Facts about first unit: Used for worship, education, fellowship, and administration.
- Cost of building $210,388.00
- Furnishings, fees, landscaping, etc. .. 71,267.00**
- Total cost of building $281,655.00
- Total square feet: 13,798
- Cost per square foot: $15.25
- Total cubic feet: 221,224
- Cost per cubic foot: 95c
- Sanctuary seating: Nave 330
  Balcony 64
  Overflow 156
  Total 550
- Seating for church school: approximately 200
- Seating at tables for dinner: 350
- The $7,000 stained-glass chancel window was designed by the architect and executed by Willet Studios of Philadelphia in one-inch-thick slab glass set in concrete. Nave windows are of gray glare-reducing cathedral glass with occasional panes of red, blue, and yellow.
- The second unit will provide an educational wing and will complete the U-shaped master plan. The wing will contain a huge kindergarten, large rooms for toddlers and nursery, and eleven spacious classrooms, together with a choir rehearsal room and adequate washroom and storage facilities.
- The entire cost of both units, completely furnished, landscaped, and insured, is estimated to be $380,000.
- The Harvey Congregational Church was organized in 1891; the First Presbyterian Church was founded in 1892. The two congregations merged to form the Federated Church of Harvey in 1920.
- Total present membership: 1150
- Church school enrollment: 600
- Stained glass: Henry Lee Willet
- Organ: Kilgen Organ Company
- Pews and chancel furniture: Cathedral Craftsmen
- Laminated arches: Timber Structures

*532 Busse Highway, Park Ridge, Illinois.

**Included in this item on fees are not alone the architectural and engineering costs but insurance, mortgage fees, etc.

rounds a cut-stone cross and is floodlighted at night.

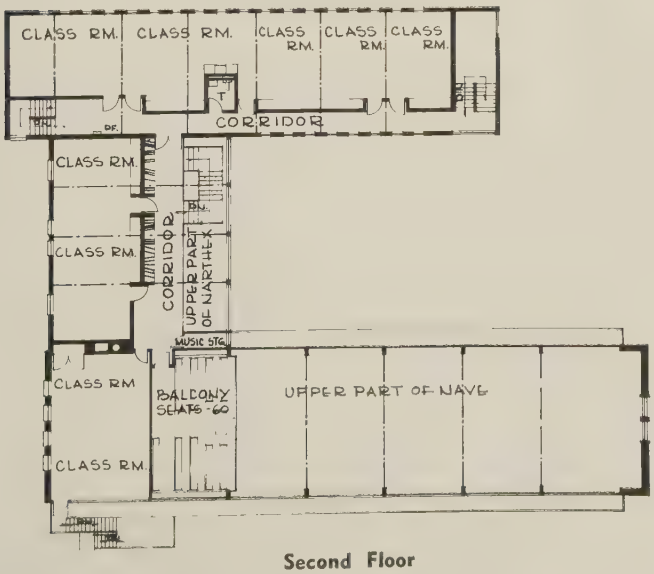
Architect Cooley had designed the heating plant and electrical system to provide for the day when the educational wing would be added; but that day, I thought, was far off.

However, I had underestimated the value of a new church as an inspirational factor. Things began happening almost immediately after the church was opened. Average attendance at Sunday services rose from 350 to 525, and church school enrollment soared from 375 pupils to 600.

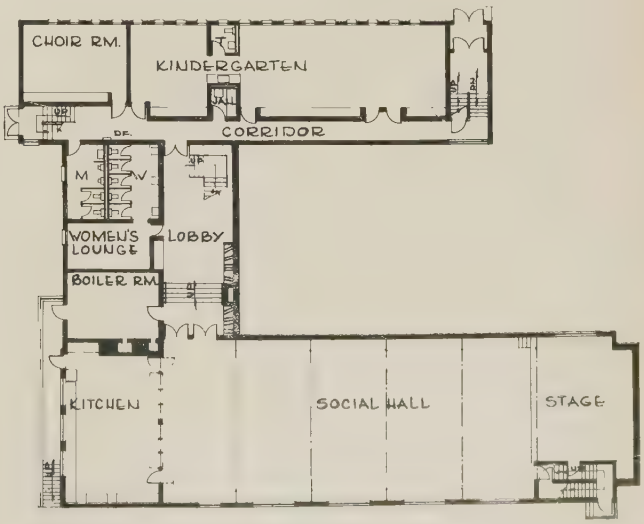
By April of 1959, 125 new members had been admitted. Many of these credited their conversion to the enthusiasm of the old members.

The parking problem remained unsolved, but the people didn't seem to mind walking a few blocks from their cars any more. They realized that no space was available, and they decided to put up with the situation without complaining.

The members of the congregation



Second Floor



Ground Floor

were justly proud of their efforts, but at the same time they recognized the fact that the job was only half finished. Meanwhile the increased Sunday school enrollment was taxing the classroom facilities in the basement of the new church. We just couldn't wait five years!

Almost unanimously the congregation decided to go ahead with the construction of the school wing only eight months after the first phase was completed.

Raising the necessary money for the new church had placed a great burden on the membership. Asking them to donate the additional $110,000 so soon after the costly church building campaign seemed inconsiderate and impossible. Although the generosity of the congregation had been taxed to the fullest, the need was as great as ever.

A system was devised whereby the members of the congregation would loan money to the church on a ten-year basis. These loans, in units of $500, pay 5½ percent interest at maturity. We designed the plan not only as a fund-raising measure but also as a reward, by virtue of the high interest rate, for the cooperation the members have given.

Brochures describing the loan plan and the new wing were mailed out to all members, and within four days of the mailing one fifth of the amount needed was pledged. Some persons even donated money outright.

Construction of the church school is now under way, and we expect to have the full amount by the time the project is completed, in April or May of 1960. This two-story structure will contain seven large classrooms plus a nursery, a kindergarten, and a playroom for toddlers.

Signs of increased interest in our church are also coming from sources outside the congregation. As many as fifty tourists per Sunday, attracted by the beautiful exterior, have stopped to worship with us. Building committees from churches within a two-hundred-mile radius visit us every day of the week. They come to admire the church and to inquire about its cost and features.

The new Federated Church of Harvey has become the pride of the congregation and a landmark in the community. Had we not made the decision to build, interest and membership would have most probably declined. Happily, we took the first step in spite of early misgivings, and we are now reaping the rewards.

(end)

Fire Prevention in Churches

William H. Leach*

The property loss caused by fires in the United States during the year 1958 was valued at $1,279,000,000. More than eighteen millions of this figure resulted from fires in churches. This was bad, of course, but it was an improvement over the figures for 1957. There were more church fires, but the total loss was less. Only in areas such as airplanes, taverns, homes, and garages have the total losses increased. This shows the value of the educational program being promoted by many agencies in the nation.

The loss of a church building through fire is usually a tragedy. I know that many will comment with tongue in cheek that what their church needs is a good fire. But a fire does disrupt the work of the church for months. What the local church really needs is a vision of building requirements which can be secured in an orderly way—not a misfortune which would frighten the people into an emergency program.

In contemplating fire prevention for churches there are three general areas to be considered:

1. **How can buildings be made more resistant to fires?**
2. **How can staff members and church members be trained to prevent destructive fires?**
3. **What mechanical devices are available to help churches when fires start?**

Building for Security

Churches as well as other institutions are learning that it pays to build fireproof and fire-resistant buildings. We have had the good help of state and city building codes in this learning process. The average churchman today knows the value of placing the furnace within fireproof doors—and then keeping the doors closed. But we learned that the hard way. Similarly we know that wooden frame walls offer a great fire hazard, that stairs should be made of fireproof material, and that flammable ceilings are the main point of attack in a church fire.

If one were seeking to erect a building to serve as a stove, the old traditional building with its basement and continuing stair area capped with a flammable roof would be just about tops. Building with stone or brick and leaving the interior of flammable construction did not help much. A natural draft carried the flames from basement to tower; heat crumbled the masonry walls and the steel girders, if the church had steel girders. Steel does not burn, but there have been many instances where heavy steel girders have buckled under the intense heat. In contrast, slow-burning laminated arches have sometimes kept the roofs intact.

Wooden floors placed over cement are not dangerous, but wooden floors over wooden joists should be avoided.

Interior partitions dividing classrooms should be fire-resistant. Walls made of wooden studding covered with wooden lath make good firetraps. Cement walls three inches thick make good and inexpensive fireproof partitions. If plaster is used, it should be the kind which has been treated for fire resistance.

A product known as Asbestrospray has been recommended as an incombustible plaster for use in churches and public buildings. While it offers other advantages such as direct spraying to the walls and impregnation of color, it is valuable as a barrier against the spread of heat and fire. Sprayed on walls and ceiling of boiler rooms, it will protect the floors above. Used on the ceiling of classrooms and auditoriums, it protects the roofs.

The proper application would contain fire for a period of one hour or more, which would permit a safe evacuation from the building and hold the fire in check until the arrival of the fire department.

*Editor, "Church Management" and church building consultant.

The Falcon Fire Alarm Unit*

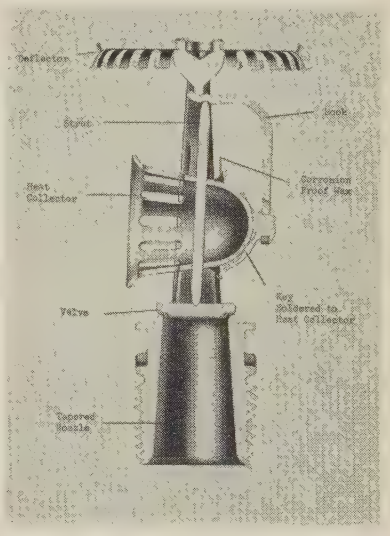
Parlor, First Baptist Church, Providence, Rhode Island. Note sprinklers in the wall at the upper right.

Hand extinguisher made by Fyr-Fyter Company, Dayton, Ohio.*

building. Doors should not be carelessly left unlocked. A thermostat which is turned up for a meeting should be turned down again before the group leaves.

Here are some suggestions for your church rules:

1. **No smoking. Make an exception to this for certain social hours if you wish, but careless smokers cause a lot of fires.**
2. **Restrict the use of kitchen equipment to those groups which request the privilege in advance and give assurance of proper supervision.**
3. **Require all groups using rooms in the church to pick up any rubbish and place it in metal cans with covers.**
4. **Constantly inspect electrical outlets and extension cords which might be used.**
5. **Remove all heating equipment which requires matches from the hands of all except church employees.**
6. **If the church school is large, have an occasional fire drill so children will know the exits they should use in case of fire.**
7. **Have instructions such as these or others printed and placed in various points in the building. They may scare some people, but they will surely create a spirit of caution.**



Grinnell Dura-Speed sprinkler head. Because of quick reaction and durability this is replacing the older types.*

Education for Fire Prevention

The National Fire Prevention Association points out that most fires start with cooking or heating equipment. In churches this should be carefully watched. Many churches do not provide constant custodial service. Groups are permitted to use the rooms without supervision. Fires often start at this time.

Next to the heating equipment look for disaster, in order, from defective electrical wiring and equipment, careless smokers, accumulated rubbish, open flames, flammable liquids, sparks, lightning, children and matches.

Because so many churches do not offer full-time custodial service, certain rules should be posted throughout the

Fighting Fires

Mechanical fire fighters available to churches would fall into three classifications:

1. **Alarm systems**
2. **Portable extinguishers**
3. **Sprinkler systems**

Fire alarms are not very inexpensive to purchase, but they are very effective warnings of fire. One of the simplest forms consists of a bell alarm which is installed in the electric lighting system of the church. It is controlled by a thermostat which makes the contact when the heat reaches a dangerous temperature. One large bell on the outside wall and one inside give the alarm. The thermostats may be placed in various parts of the building so a fire in any room will give the alarm.

Church Management recently carried the advertisement of the Falcon fire alarm which is self-powered and does not require an electric connection. The thermostat is built into the alarm. These units can also be placed in series to reach many parts of the building. The Milltown Dutch Reformed Church of Milltown, New Jersey, avoided the disaster

***Information on any of these products may be secured by writing "Church Management."**

of a big fire by the use of one of these alarms.

Next in line for fighting fires are the approved portable metal fire extinguishers which are equipped with various liquids and powders. These extinguishers, placed at strategic positions in the various corridors, give an immediate remedy. The type of chemical to be used depends upon the type of fire.

There are three classifications for fires. In Class A are the fires which destroy paper, wood, rubbish, etc. To extinguish these a liquid which is cooling and quenching is required. Extinguishers for such fires would be loaded with water or soda ash.

In Class B are fires which involve gasoline, oil paints, varnishes, and alcohol. These need an extinguisher which smothers the flames. It is sometimes called a foam extinguisher.

In Class C are those fires which are caused by defective electrical equipment including motors, generators, switchboards, wire circuits, etc. They require a chemical which has a nonconducting agent. Often the chemical contains features which make it possible to extinguish flames in two different classifications.

Dry chemical extinguishers are also available. They have proved satisfactory in cases of B and C fires.

Sprinkler Systems

The most effective method of fighting fires is the use of a sprinkler system such as that offered by the Grinnell Company. This plan places water pipes in the ceilings of all rooms of the building. Thermostatic connections open the water valves when heat reaches a dangerous temperature. Water is immediately poured on the flames.

Buildings equipped with such a system get the very lowest rates with insurance companies. Any committee planning a new building should investigate this system of fire prevention. It would be difficult to find an authority that would not endorse its efficiency in reducing fire losses.

Just One More Suggestion

In the case of any fire get the municipal fire department on the job as fast as you can. List the telephone number with the other numbers you have before you. Use portable extinguishers and sprinkler systems to hold down the flames, but add to these aids the city fire fighters who are trained for their task.

(end)

Public Relations Goes to Church

Patsy Patrick*

Churches across the nation are beginning to realize that public relations is not just an occupation for Madison Avenue experts; it is also a biblically founded phase of the Lord's work.

Christ was very plain-spoken when he commanded his followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Modern public relations seeks to amplify that light by presenting to the public a clearly interpreted picture of the work of the Christian church.

Therefore public relations is simply the relationship that exists between the church and the public. More specifically, this new field deals with the "image," or opinion, that the public has of the church.

By its mere existence every organization of any kind has engendered an opinion of some sort in the minds of at least some people. This applies to the church too.

For example, the mention of the name of a certain church in a particular community may call forth the image of an active, progressive, evangelistic-type organization. However, the name of another church may suggest quite a different image or none at all.

This same sort of thought response is true within individual churches. The mention of the women of the church may conjure up a mental picture of an extremely hard-working and dedicated organization, while the name of another group may suggest a far less active, social-type organization.

This automatic reaction is the essence of public relations. Therefore the purpose of a public relations program is to present all phases of the work of the church in such a way as to create in the minds of as many persons as possible the true picture of the Christian church.

Every church, no matter what its size, can reap untold benefits by simply recognizing and utilizing public relations. Public relations handled by a committee in the tiny, newly organized church can be just as vital and powerful as in the larger church with a full-time director to supervise this work. The public relations committee may range in membership from one concerned person to fifteen or twenty persons and several subcommittees.

***Public Relations Director, First Presbyterian Church, Dallas, Texas.**

I

The first step in setting up such a group is to find one or more persons who will seriously study this new field and what it can mean to your church. This person need not be in the newspaper or advertising business, as some erroneously think. The terms "public relations" and "publicity" are not synonymous. Public relations concerns the total concept of public opinion. Publicity is merely one of the tools used to create public opinion.

The first step after setting up the committee should be a study of existing conditions. The committee should get at least an idea of the type of image, or opinion, that the public has of your particular church. Realize first that there are two distinct publics to be considered: (a) the external public made up of persons in the community outside the church and (b) the internal public composed of church members. The image that each public has of the church will be different, as will the methods of reaching each public.

The task of opinion sampling can be conducted in the form of a complicated research project guided by professionals, or it can be as simple as answering questions similar to these:

1. How many people in the community know the exact location of your church?
2. How many people know the name of your pastor?
3. How often do news stories about your church appear in local newspapers?
4. Is your church ever mentioned on radio or TV news programs?
5. Are the facts always clearly and correctly presented?
6. Does the appearance of your church inside and out create a good first impression?
7. Are visitors to your church properly greeted?

(turn to page 30)

ALL SAINTS EPISCOPAL CHURCH, PHOENIX, ARIZONA

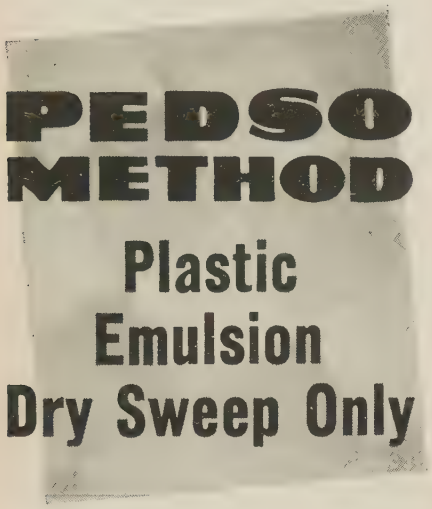
• Architects	Scholer & Fuller, A.I.A. Tucson, Arizona
• Rector	Paul Urbano
• Building Statistics and Data	Area 12,669 square feet Cube 263,875 cubic feet Cost $252,795, including furnishings, fixtures, paving, and fees Cost per square foot $19.95 Cost per cubic foot $.99
• Seating	540, including 49 in the choir, in pews spaced 40 inches apart.
• Exterior Walls	Lightweight concrete masonry with extensive use of native stone.
• Floors	Concrete, with ceramic mosaic tile on the chancel floor, carpeting in the nave, rose splits quarry tile in the narthex, and Corktone tile elsewhere.
• Roof	Glued-laminated Douglas fir trusses supporting 2-inch roof decking exposed to the interior.
• Windows	Art glass throughout sanctuary
• Wall Finish	White plaster
• Pulpit, Lectern Prayer Desk, and Stool	American walnut
• Altar, Baptismal Font, and Communion Rail	White marble
• Dossal Curtain	Flag-red embroidered damask. Rigging can be lowered to change curtain with the seasons.
• Cooling	Refrigerated air conditioning throughout.
• Lighting	Specially designed incandescent fixtures.
• Special Features	Unusual feeling of unity has been achieved through variations on a single motif, the Chi Rho symbol, in facade, light fixtures, wrought-iron work, walnut doors, screen, and other elements. Acoustical qualities of sanctuary eliminate need for sound reinforcement. Site provides ample room for parking and future expansion of educational facilities and the addition of a future chapel.

Interior. For close-up view of chancel see the cover of our September issue.

(above) Exterior

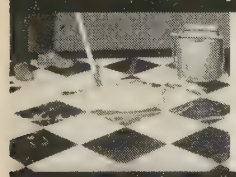
The Chi Rho motif shown on doors appears many times.

the way to HAVE and HOLD
a safe, beautiful floor



ONE, TWO... then
DRY SWEEP ONLY

ONE ... no problem



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TWO ... no buffing

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COAST ... no damp mopping

MOPWHYTE - treated cloth picks up dust like a magnet. Cloth (30 x 36, provided by Dolge) is first soaked in solution of 3 parts water to 1 part of Mopwhyte and then dried. One treatment is good for 4000 to 8000 square feet. Cloth can be used over and over again. Mopwhyte can be used right on the mop itself if you prefer.

Nothing more to do for 6 to 10 weeks

For information about this method ask your Dolge Service Man or write:

dependable DOLGE
WESTPORT, CONNECTICUT

PUBLIC RELATIONS GOES TO CHURCH

(continued from page 28)

8. Does your worship service always start and end on time?

9. Is the public address system ample, or does the congregation have to strain to hear the sermon?

10. Does the worship service proceed in a smooth, dignified, and reverent manner?

11. Is the correspondence which leaves your church office neat and on attractive stationery?

12. Are all the members of your church aware of the important details of the church program?

Questions like these, honestly answered, can lead to revealing facts. When the committee begins to become aware of what the public feels, then it is ready to present the work of the church in such a way as to give the public the image that it wishes to share.

II

One of the basic tools in creating the desired image is publicity. Here, again, the committee should remember that it is dealing with two different publics.

In reaching people outside the church every means of communication possible should be used. The actual list of media to be explored will be limited only by the committee's ingenuity and the church's budget. Some of the major channels of communication include newspaper stories and advertisements, radio and television news reports, worship services broadcast and/or televised, magazine stories, and signs, posters, and church directories placed in hotels and restaurants, in the yellow pages of the telephone book, on car stickers, and in displays.

Special emphasis should be placed on the submission of news stories to local newspapers. Regular press releases ought to be sent to the papers, remembering, of course, that only newsworthy events should be written up. These releases should be prepared by certain members of the committee who make a study of this work.

In summary, goals for presenting the work of the church to the external public should be (a) to inform the people of the program of your church; (b) to interpret this information when necessary so that it will be clearly understood and meaningful to the average person; (c) to interest people in the work of your church; (d) to stir people to action from time to time, perhaps inducing them to join the church or attend a special meeting.

III

In dealing with the internal public the committee should realize that a person's name on the roll does not necessarily mean that he knows what is going on inside the church. If at all possible, a regular contact should be made with each member every week. This can best be done through a church newspaper. Such a publication can be a simple, mimeographed sheet or a regular newspaper commercially printed and published by one of several church news services. Whatever the format, this is a vital link in forcefully and continuously presenting the important events of the church.

Other methods of reaching the membership are many and varied. A few of the most accessible media include Sunday bulletins, posters, direct mail, displays, mobiles, announcements in classes, brochures, skits and programs, and audio-visuals.

Publicity goals for this audience must be designed (a) to inform the members of the important details of the church program, (b) to create enthusiasm, (c) to motivate the members, and (d) to stir them to action.

The public relations committee naturally will be vitally concerned about publicity, but as a whole it should always be aware of the total concept of public relations. It should constantly be on the lookout for any activity which would cast an unfavorable light on the church. This group can function best when working directly under the pastor. Then the committee will feel free to discuss with him any matters that might not be good public relations. The committee itself should have no power to correct a situation, but should point out the problem to the proper authority.

The new committee ought not to undertake too many projects at first. However, any committee, no matter what its size, might immediately concern itself with the production of regular news releases to the local newspapers and with the formation or improvement of a weekly church newspaper of some type. Other projects can be tackled gradually in keeping with the church program.

Whatever the size of the church or the committee, public relations remains an almost untapped source of power in spreading the unchangeable story of Christianity in an ever-changing world.

(end)

The Church as an Employer of Women

Glenn D. Everett*

In a report which may prove disturbing to many church administrators, the Women's Bureau of the United States Department of Labor has disclosed that women who major in religion in college are found one year after graduation to be earning far less than their classmates. In addition, the average salary being earned by women who major in religion has declined at a time when in every other professional field it has shown a marked increase.

The report, which points up graphically how far the salary scale of the professional church worker is lagging behind those of other fields requiring a like educational preparation, is based on a survey of 80,000 women who graduated from a representative group of colleges and universities in 1957. A similar survey had been undertaken of women graduates in 1956.

A total of 63,945 women from the class of 1957 were found to be employed full time one year later. By correlating the income of each woman with the field of her undergraduate major regardless of the occupation in which she was employed after graduation, some interesting and sobering statistics were develpoed.

It was found that the 660 women who had majored in religion were earning an average income of only $3,007 a year. Their classmates averaged almost 25 percent more, $3,739 per year.

The next lowest paying field was journalism, $3,458 per year.

Highest earnings were reported by those women who had majored in science. They were earning an average of $4,504 a year, while women who had majored in mathematics in college were earning $4,244.

Despite its reputation for inadequate pay, the field of education was doing well. Women who had majored in this subject reported average earnings of $3,796 one year later.

Religion was the only field showing a decline. A year after graduation the average earnings of the class of 1956 had been $3,446, while the class of 1957 averaged $3,739 a year later. In other words, at a time when the average earnings of women college graduates increased almost $300, the earnings of women majoring in religion dropped, widening substantially a gap that already existed.

The 1956 survey had also found graduates majoring in religion earning the least of any field, but graduates who had majored in journalism were earning $3,139, only $66 more. A year later the gap between students who had majored in religion and those who had majored in journalism increased to over $450.

The gap between the young woman who had majored in religion and one who had majored in social work, another field formerly noted for low salaries, had widened to an average of almost $600.

In other statistical analyses it was found that 45 percent of the women of the class of 1957 who majored in religion were earning less than $3,000 a year later, although only 11 percent of all women college graduates were in this income bracket.

On the other hand, only 4 percent of these 660 women were earning more than $4,000 a year, although 38 percent of their classmates were. None at all were earning as much as $4,500, although 11 percent of women college graduates were earning this much one year after getting their degrees.

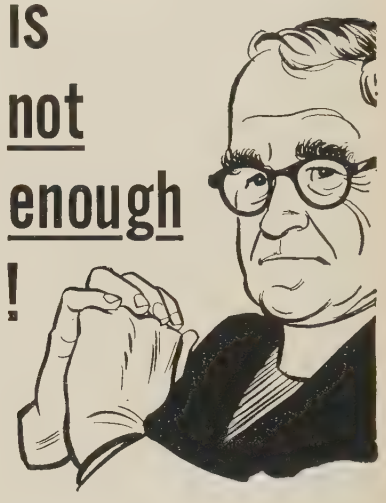
Women Employed by Churches

Only 370 of the women graduates in the survey reported that they were doing full-time church work. Their average salary was $3,167 a year. This was the lowest salary reported for any occupational field, except for those graduates

*"Church Management" Washington correspondent.

SERVING A CONGREGATION . . .

is not enough !



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This chapel, a multi-purpose building, will seat 1,200 in the worship room. The lower floor, which is above grade, contains, in addition to the required utility areas, four spacious classrooms, a large music rehearsal room for the college choir and glee club, and four offices which adjoin the classrooms to facilitate the work of counseling by faculty members. Three additional offices are located on the upper floors.

A small meditation chapel is accessible from the outside, obviating any need to traverse the entire length of the building in order to enter it.

To serve the necessary three types of secular or sacred programs, the stage, or rostrum, in the worship room, which is 28 by 40 feet in area, may be divided by draperies.

The exterior is of red colonial face brick with Indiana limestone trim. The location of this chapel was determined in 1926, when the long-range development plan of the entire campus was conceived with this monumental structure as the focal point of the terraced campus midway.

In addition to Hammerschmidt Chapel, Architect Benjamin Franklin Olson has designed numerous other Elmhurst College buildings in conformance with this original plan of the entire campus. These include the gymnasium, two men's dormitories, a women's residence hall, additions to the library, the president's residence, and a college union building.

Despite the current vogue of steel and glass sans ivy, Elmhurst College is unique in its preference for the historic and dignified character of Early American styling for all of its buildings erected during the past quarter of a century. "The introduction of another architectural style at Elmhurst College," says Olson, "would have made for incompatibility. Adherence to the simple, graceful lines of Early American architecture lends a charm that will never become outmoded."

---

who were working as retail salesgirls ($2,860) or typists ($3,104).

Those who had found professional positions as social workers were earning an average of $3,792. Those working as grade school teachers were earning $3,858, and the average salary of those who had entered nursing was $3,875.

The survey disclosed a sharp drop in the number of graduates who took positions as church workers. Whereas in the 1956 class some 615 women had taken such positions, averaging $2,960 in salary, only 370 women took such positions a year later, averaging $3,167.

This would suggest that salaries paid for professional religious workers are increasing, even though the average earnings of those who had majored in religion trends downward. It also suggests that those who major in religion but do not enter church work do not fare as well as those who do, perhaps because their college major does not lend itself well to subsequent employment in other fields.

To summarize, there were 660 women in the class of 1957 survey group who had majored in religion. Only 370 reported that they were doing full-time church work, and their average earnings were $3,167, the lowest of any professional group and only a little higher than the earnings of those who were working as salesgirls or typists.

In the 1956 class, 615 young women were doing church work a year later, although the number who had majored in religion in college was only 596. In the 1956 group those who took church positions earned an average of only $2,960, while as a group those who had majored in religion were earning an average of $3,073.

In the 1957 class those who entered religious work earned $3,167 per year, against an average of only $3,007 a year for all who had majored in religion. This suggests that although in 1956 the women who had majored in religion but went into other fields must have done a little better financially than those who took up church work, the reverse was true for the class of 1957.

Church administrators may derive a little comfort from this. But no matter how the survey is interpreted, it indicates clearly that salaries paid women college graduates in the religious field are not keeping pace with those in other professional fields for women. The gap, in fact, is widening very rapidly.

The purpose of the Women's Bureau survey is to provide vocational guidance for young women in terms of employment and income prospects in various professional fields. Unfortunately, this report will do little to encourage young women to prepare for church work.

Another disturbing factor to watch is whether the decline from 615 to 370 in the number of graduates taking position in church work will continue when the class of 1958 is analyzed on the basis of questionnaires now in the field. If this downward trend should be maintained, it could be a very serious matter for church administartors at a time when more college-trained women are needed to take posts in religious education and church administration.

Copies of the current report entitled "First Jobs of College Women—Report on Women Graduates of the Class of 1957" may be obtained for 35c each from the Superintendent of Documents, Government Printing Office, Washington 25, D. C. It presents some figures which merit serious study.

(end)

WHAT AM I, LORD?

What to do, Lord? What to see?
Must I yield myself to Thee?
Where to go, Lord? Where to strive?
Can Thy Son keep me alive?
What am I, Lord? What's my part?
Would you take it if I gave my heart?
What's life for, Lord? God hear my moan!
I cannot live by bread alone.

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Chestnut Hill, Massachusetts

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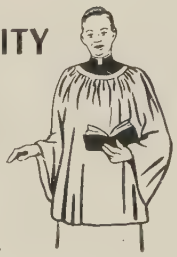

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David A. MacLennan*

Priming the Preacher's Pump

It seems like harking back a considerable time and to a theme which has been debated frequently, but the author of the article "Wanted: Shorter Men in the Pulpit" in the October 1959 issue of *Church Management* courteously asked for my comments. You may have read the interesting essay of Lewis M. Blackmer, Jr. As I understand my brother minister's thesis, it is to the effect that the approachable, personable pastor is prized by committees more than the powerful preacher. (If that isn't unintentional alliteration in a sentence, I don't know alliteration when I see it!) Says Pastor Blackmer: "The day of the mighty pulpiteer such as the overpowering Phillips Brooks seems to be about gone. The counseling function of the minister is tipping the scales the other way." Dr. Blackmer acknowledges earlier that he had assumed the roles of preacher and pastor were inseparable. Now, however, largely as the result of a committee's discussion of their parish needs with him, he has revised his opinion. The *beau ideal* of the Protestant minister in this year of gravity and grace would seem to be a man who has a first-hand acquaintance with God and a loving relationship with his own family; "a broad, friendly, disarming smile; a beautiful, warm voice; and the easy manner of one whose reservoir of spiritual strength (holds) enough for all who would share." If, when preaching, this admittedly winsome person were to add the language of scholarship, "the curtain of separation would drop between him and his people."

My friend has truth in his contention. Communication of Christ's good news is hindered by the language of scholarship when it is technical and abstract. But the writer's first thought was best: Preacher and pastor, prophet and shepherd and administrator, are not incompatible in the one man. The minister of Christ is "one and indivisible." I am almost tempted to request Pastor Blackmer to read an elaboration of this argument in a book entitled *Pastoral Preaching* (The Westminster Press, 1955) by a character whose identity no reader of this magazine would guess!

Dr. MacLennan is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

My concern, however, is that notwithstanding the element of truth in this sprightly article, it expresses a half-truth. When we are assured that "what we need more than anything else in our new minister is a pastor," a significant emphasis and a valid requirement are being made. But such a statement may also tempt us to a rationalization that is false to our high calling and unworthy of our Christian commitment. Granted, a Phillips Brooks today would seem overpowering to many ministers and laymen. Perhaps complacent, secularized Jack-in-the pulpit and Joe-in-the-pew need to be overpowered in order to be empowered to examine seriously the profound meaning of the Christian faith and its relevance to the contemporary situation. To read the biography of Phillips Brooks is to discover that like one of his great recent admirers, Harry Emerson Fosdick, Brooks was not only a powerful preacher but a persistent and uncommonly helpful pastor and counselor.

Like my brother who wrote the article, I am of short stature physically, and often a dwarf spiritually when I dare stand beside one of the saints of Christ. But I am called to preach Christ, and the demand is accompanied by the resource. I may use the resource of the gospel of experience, of imagination, of insight, and of speech only as I toil at my task of sermon making along with my other tasks as Christ's man. His grace adds to any preacher's true stature. Said a carpenter the other day of his minister: "He's like the rest of us in so many ways, but sometimes when he is gripped by his sermon he seems ten feet tall in the pulpit! He makes us feel bigger too."

In his recent book, *A Faith to Live By* (Oxford University Press), President Stuart LeRoy Anderson of Pacific School of Religion has a pertinent illustration of Christ's power to make layman and cleric alike more than they naturally are:

> **Dr. Arthur J. Gossip somewhere draws a significant contrast between Anatole France and Jesus of Nazareth. Anatole France took a final look around toward the end of his life and gave it as his considered verdict that there is at least one thing of which we can be absolutely sure—men are always smaller than they seem. "Not so," said Christ, "not smaller, always bigger than they want to be."**

Then Dr. Anderson asserts that the only real solution to the fearful problem of the atomic-fission, man-made-satellite age "is for men to stop hiding from the image of their creation and start living as big as they are." One solution to the problem of being both preacher and pastor in the most effective way is to accept the biblical and Reformation "image" of our task and privilege in pulpit and parish and to budget our time and energy accordingly. Even if "a broad, friendly, disarming smile" is difficult to wear on every occasion and "a beautiful, warm voice" is not part of our equipment, the Lord of life can use our witness if we give him ourselves and our best.

Sermon Seeds

With his permission, I begin this month's series of sermon ideas with an outline by a southern Presbyterian minister, C. Newman Faulconer of Greenville, South Carolina. Dr. Faulconer is a busy pastor and an unusually effective administrator and renovator of church buildings. He can also preach, and I suspect this is at least partly because he works at preaching diligently. His sermon title follows.

I

God's Eternal Miracle. Text: 2 Corinthians 5:17—"If any man be in Christ, he is a new creature: old things

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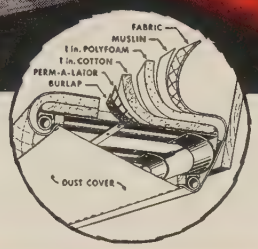

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are passed away; behold, all things are become new." His introduction focuses on the meaning of the word "miracle." "A miracle is not some mysterious and musty marvel which must be relegated to the dim, distant past. Miracles are taking place every day." He then points out that in this message his concern is not with a discussion of the word in any academic or even biblical sense, but to "partially answer a question . . . 'What is a Christian?'" Answer: "A Christian is a miracle that lives and breathes. Man, reborn, reclothed and redeemed, is God's eternal miracle, contemporary to every age, conspicuous in every generation." Dr. Faulconer's answer to the question is threefold:

(1) A Christian is a person who has come into a new relationship with himself. (a) A Christian has a new center of control, no longer egocentric but Christocentric. (b) He has a new depth of character. Discarding the rags of sin, he has "put on a robe of righteousness." (c) He has a new sense of contentment. He is able to live with mystery and perplexity, finding meaning and purpose in life in Christ. He is indeed a new creation, and the life which he lives he lives by faith in the Son of God, who loved him and gave himself for him. The illustration here is that of a twentieth-century prodigal who came to himself, to his Father, and into newness of life. As in the case of the prodigal boy in Jesus' story, every prodigal's remaking moves through a physical, then a psychological, and thereafter a more distinctively spiritual stage: "He came to want"; "He came to himself"; "He came home." This may occur even where there is no dramatic Damascus road "twice-born" conversion experience. Whatever the pattern or type, we become "new creatures in Christ."

(2) "A Christian is a person who has not only come into a new relationship with himself but has also come into a new relationship with others." Here the preacher distinguishes between "givers" and "getters." The insistence is on becoming part of the solution to the problem instead of continuing as part of the problem. Zacchaeus is cited as a man who was part of the problem of his world until he met and surrendered to Christ. The incident of the Philippian sailor is described imaginatively. When he believed in Christ, he took Paul and Silas "and washed their stripes." "Have you ever done any stripe-washing? Are you doing any stripe-washing today, or are you inflicting stripes on the bodies and souls of men? A Christian is one who has come into a new relationship with his fellow men."

(3) A Christian is a person who has come into a new relationship with his God. When we are reconciled to the God who loves us, who gave the Son of his love to win us to himself and to make us a miracle of transformed personality, we can say, "God is my Father. I am his child. All men are my brothers."

II

J. B., Job and Christ. If you have seen Archibald MacLeish's play, or if you have not, you must have sensed preaching values in it. Since its first production some two years ago it has been the topic of debate and criticism by theologians, dramatic reviewers, and theatergoers. It provides an excellent diving board into a discussion of the reality of God's sovereign goodness. The preacher will find himself reading the Book of Job, reading (I hope) a Christian scholar's interpretation of the book, and reading at least a public library's copy of the MacLeish play *J. B.* Texts

may be from Job 23:3 and from Job 42:5—"Oh that I knew where I might find him!" "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." Introduction might be a two or three sentence reference to the success of the modern play and to its controversial character. The Bible's Book of Job is controversial: it relates the controversy one man had with God. If God is just and good, why should a decent person suffer so much trouble and such unrelieved disaster?

Then it would be well to point out that Old Testament scholars (for example, Professor Samuel Terrien) insist that J. B. is not Job. The story has been re-created, but the character of Job has been radically altered. The biblical answer to the problem has been discarded by MacLeish. As Dr. H. P. Van Dusen wrote, J. B. is Job "transposed."

(1) A review of the Book of Job should be helpful as we ourselves face the age-old problem the book raises and faces. Here you would do well to examine the analysis of Job in *The Interpreter's Bible* or any other that commends itself to you. It will help many to be told that the poem itself, the main portion of the biblical classic, is ancient (written in Hebrew between the eleventh and eighth centuries before Christ), and that the prologue and epilogue and certain chapters such as 38 are later additions. (a) Show that the central figure is not patient in our sense, but impatient; not pious, but to his contemporaries impious. Job is God's angry man as well as God's lonely man (as Thomas Wolfe called him). He is "a perfect and upright" man in the sense that he is a man of integrity, of wholeness, of honesty, and of courage. The central problem he faces is, "In the midst of so much evil on earth, where is God? How can one assume that God is good?" (b) Then brief portraits of the three comforters, or counselors—Eliphas, Bildad, Zophar—should be given. Introduce Elihu as the later figure who is disgusted with the first three counselors' explanations but adds little new or satisfying material himself. (c) Finally, stress the fact that Job is comforted, not by receiving an intellectual solution of a problem deeply wrapped in mystery, but by God's gracious self-revelation to him. He can trust now even when he does not understand.

(2) Now a brief look at Mr. MacLeish's play, *J. B.* Sketch the setting—a circus tent; the cast—two "ham" actors, Mr. Zuss and Nickles, who play God and Satan respectively. You may well quote the jingle in which Nickles (Satan) puts mankind's most poignant, recurring question:

> **I heard upon his dry dung heap**
> **That man cry out who cannot sleep:**
> **"If God is God He is not good,**
> **If God is good He is not God."**

Then drop the modern catastrophes which overwhelm J. B. and his wife, Sarah. The three modern counselors are drawn with genius. Bildad is now the social reformer with strongly Marxist leanings; Eliphas is a seedy psychiatrist; Zophar is a shabby cleric, "a spoiled priest." Each makes shabby, threadbare, "party line" answers to Job's terrible dilemma.

(3) What can we think of Job, of J. B., of ourselves, and of our dear ones who often suffer grievously? Our problem is not technological, since medical science reduces sheer pain wonderfully. Nor is it only a metaphysical problem. It is essentially a problem of the spirit and of life. (a) First, Job is every man. He represents our common humanity—"questioning everything—the times, the stars, his own soul, God's providence." On the cross Jesus our Lord asked the question "Why?" (b) Stereotyped answers of conventional, comfortable religion are wholly inadequate. Of course some suffering comes because we need to be disciplined. Of course, also, some comes as a result of our sin and moral failures. But much is inexplicable. (c) When life falls apart under the hammer blows of adversity and pain, we must choose God or no-God. God must be more than shelter, more than "a father-figure." It is at this point that we need and are ready for a mediator. Christ is God's gift. He is the mediator. More than human love, which is ephemeral without God, is needed. We need now, not an intellectual argument to convince us that there is cosmic justice in the midst of the apparent injustice and senseless suffering of many human creatures, but divine assurance and experience of divine love. "From the moment (Jesus) appeared upon the throne of history until his death God was to Him One whose will was not so much to be understood as to be done." "God was to him no theory . . . but a living Redeemer with whom to commune to find the meaning of life itself." (Stuart LeRoy Anderson, *op. cit.*, pages 8, 9)

If we cannot ever completely comprehend God's justice, we can rest in the confidence that his love is real, undergirding, eternal.

III

How to Add Life to Your Years. Do not let the first impression of such a title fool you! This is a "how to" sermon, but it can be truly biblical and even possess a dimension of Christian depth. Text is from Revelation 3, verses 1 through 6. The best English translation I have seen is that of Hugh Martin in his helpful exposition *The Seven Letters* (The Westminster Press, page 88). This is the letter to the church in Sardis. Introduction may remind the hearers that years have been added to the lives of average citizens of western nations. According to geriatricians, babies born this year may live to the good age of one hundred. Of course this will be possible only if men learn to live together.

In prosperous North America another question bites into our souls: How can we really live the years granted us? Communities and churches as well as individuals lose vitality and die of spiritual and moral anemia. This leads to a discussion of conditions among Christians in Sardis. Your favorite commentary will help you here. If getting ready for the senior years is not our immediate problem, we may be listless and lifeless, without zest in living. As Christians we may sigh wistfully for the blessedness which once we knew "when first we saw the Lord." Our Scripture gives a prescription as well as diagnosis for any church or person existing in the peace of spiritual death.

(1) Rouse yourself. "Strengthen what still remains and is on the point of dying." See Romans 13:11 and 1 Corinthians 16:13 as well as 1 Thessalonians 5:6.

(2) "Remember!" directs the risen Lord. "Go on remembering, never forget" what God did for you in times past.

(3) A third directive applies not only to new converts or inquirers but to every Christian: "Repent!" Replace those outworn, indifferent attitudes with expectant, confident attitudes. Change your mind. Open your life to God's Spirit of truth, of new direction. Everyone over forty years of age, said Stanley Jones, needs another conversion.

(4) The final word of the glorified Lord in this letter to Sardis and to us is "Retain!" Hold on! "The man who keeps faithful to his baptismal vows will beyond doubt hear one day, 'Well done!'" Lord, hold me on to a steady pace, prayed a great Scottish Christian of the last century. We all need to pray in such manner. We need to persevere

with "flamingly alive" devotion to the Lord whose service we have entered.

IV

The Healing Cross. With the beginning of the Lenten season a preacher may well decide to preach a series on the meanings of Christ's cross. He may wish to begin the season with a study of the cross. Many writers have recorded their meditations as they mused on the deep implications of Christ's sacrifice. Here is one suggestion, culled from many sources, some now untraceable. Text: Isaiah 53:5—"With his stripes we are healed." Certainly even a devotional type of message should cause the preacher to refresh himself with the context of the text and to review the findings of competent biblical scholars. Chapter 53 of Isaiah is known as the fourth servant song. Although no interpretation is completely satisfactory, it would seem reasonable to identify the servant with the ideal Israel or with the purified remnant of Israel. Verse 3 indicates that the "despised and rejected," the one from whom men hid their faces, was regarded as a leper. Perhaps some unknown figure of the exile is portrayed here, someone put to death by his own people. Certainly and rightly, Christian piety has seen in this servant figure the suffering and crucified Christ. Somehow the hauntingly lovely words of the entire chapter seem to paint a picture of him whom we call Savior and Lord.

Actual introduction of such a message could acknowledge the generally held view of the passage; or the preacher might begin as one poetical soul did: "Many trees grew in Palestine in the days of Pilate, but one was honored above all others. That it might be glorified, it was hewn down, stripped of branches, foliage, and the kindly covering of bark, and cut into rugged beams. Two of them were chosen to be built together into a cross, one reaching up and down like the love that is between God and man, and one reaching out on either side like our love for each other. . . . Many mighty men lived in Palestine in the reign of Herod, but one was the mightiest of them all because through love he knew how to lay down the life that none could take from him, and how to take it again. . . . Then the Man and the Cross were lifted up together on the highest hill known to our race. They were glorified together, having died that they might live. The Son of Man became the Savior. The Cross became the Radiant Tree. It shines forever with the luster of his love, for when the agony was over and and men separated the dead body of the Lord of life from the body of dead wood, he and the Cross became inseparable in human feeling and thought, and the Tree began to grow again." (I think this is from the pen of Marguerite Wilkinson in a book published many years ago entitled *The Radiant Tree.* I have lost my own copy and hazard the guess.)

Why is it so? Nothing like it is found in any other religion or philosophy. Christianity is more than any other religion, and in Christianity alone a tragedy becomes a theology and a terrible fact becomes a triumph. More than poetry or fantasy causes us to say that the cross, that "jagged tree," draws us and many others because somehow we feel that it is a tree whose leaves are for the healing of souls of men and of nations. Long before Jesus was born, a great prophet who carried the name Isaiah foresaw that a nation or some individual national deliverer would so enter into the mystery of self-sacrifice and voluntarily accepted suffering on behalf of others that men and women

could say, "With his stripes we are healed." After Jesus of Nazareth had lived his brief human life "beneath the Syrian blue," one who knew him well and owed him much looked up at his body on the cross with imaginative faith and said, "Christ . . . by whose stripes ye were healed."

(1) The living Christ, who yet "reigns from the Tree," as our forefathers said, gives balm for the wounds of suffering. One of the deepest hurts of physical pain is the loneliness the patient often experiences. Even after medical technology has provided relief for the actual physical torture or discomfort, a kind of despair is apt to come over the sick person. But somehow, when the eyes of faith turn toward Christ and his cross, help comes. "You bore your suffering," a hospital patient said, looking at a picture of the Crucified; "you will help me bear mine." Christ enables us to offer our suffering to God, whether it be physical, mental, emotional, or a combination of all three.

(2) By the wounds of Christ, by his sacrifice, we are healed of our sense of cosmic aloneness. More, we find the deep healing for the deep sore we have caused by our sin, by our separation from God and from one another by our willful rejection of his love and his way. "He died," says the New Testament, "the just for the unjust, that he might bring us to God." Profound, unfathomable mystery is here. Nevertheless, on the cross, in the figure upon the cross, we see the heart of God, as one theologian wrote, "an infinite holiness bearing all sin's consequences, and fighting it with love and love alone." How often in human situations have we been stricken by realization of the wrong we have done another human being. How wonderful at such a time to find in the stripes, the hurt inflicted, that which brings us acceptance and forgiveness.

(3) This Christian truth may be followed further by clarifying this fact: that by the sufferings of our Lord we are healed of our self-despisings. Christ dying for us and for all mankind demonstrates our true worth in the view of God. We grow in spiritual worth and stature in the mirror of Christ's sacrifice. As William Langland sang centuries ago, "Blood brothers did we become there, And gentlemen each one." Bought with so great a price, can we continue to cheapen ourselves? Can we despise the least and the least attractive of God's little ones, since for the least as for the worst Christ was content to die?

(4) If we find healing in his love demonstrated so redemptively on the cross, then we are healed of senseless and selfish living. To be redeemed is to be admitted to redemptive work. Redemptive work should never be limited to "official" religious services or church meetings or even to Christian work in the ecclesiastical sense. We must share with Christ the burden of our generation and world. Others must find that with his stripes they too may be healed of that which eats into their true life.

Parson's Books-of-the-Month

Let me begin the year with a strong commendation of some new or fairly new books. I hope that you received one or more of them for Christmas. If not, I hope that you may read them soon. The last two are reference books and therefore deserve a place on the shelf or desk with other source books. Without disparaging the others in this month's list, I place the first two among the most significant to come my way in a long time.

The Riddle of Roman Catholicism by Jaroslav Pelikan (Abingdon Press. 272 pages. $4.00) needs no encomium from me; it has been awarded a distinguished prize. This is easily one of the clearest, most interesting studies of the history, beliefs, practices, and future of our "separated brethren" of Rome which has appeared in recent years. Erudition is delightfully concealed, except as the reader pauses to reflect on the research which must underlie a section, or when said reader consults the extensive footnotes at the end of the book. This youngish Lutheran minister and theological professor has done a superb book on a subject of major importance, not only in a year when a new President will be elected but at a time when many long thoughts must disturb citizens who reflect on the growing Roman Catholic population, power, and prestige. Thoughtful reading of this book should make us better, more informed, and more discerning Protestants.

Chalk up another literary achievement to a Lutheran! *The New Shape of American Religion* by Martin E. Marty (Harper & Brothers. 180 pages. $3.50) is a most readable and, I would assume, a factually supported analysis of what another earlier book title called "the surge of piety in America." The author wisely tells us what he has tried to do: "This then is current history written from the view-point expressed by Abraham Lincoln in 1858: 'If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it.'" This still youthful associate editor of *The Christian Century* shows us how to collect and interpret facts, and how to do so with sharp, often biting prose. Only occasionally does love of an esoteric term blur his marching prose style, and such lapses may be good for the reader who probably consults the dictionary all too infrequently. Here is a gripping study of Christ and culture in our own land and in our own time. Salutary, slashing criticism is made of some of our sacred cows and of certain so-called religious writers and speakers. But much more than criticism will be found within this book. Included are information and dissection of trends together with questions we must face and a Christian guide pointing to where we may find answers. No Christian should be living in a dream world after the jolts this book can deliver! Preachers will be grateful for his diagnosis of our disease and for his prognosis and prescription. Pastors will find Chapters 7 and 8, "The Poise of the Parish" and "The Practice of the Parish," very rewarding. As I read Dr. Marty's study, I kept thinking of a saying of Kierkegaard: "Christianity is the death of religion." So may it be!

It may be too late for your current stewardship promotion, but it will never be too late to read and urge your lay folk to read *Your Money and Your Church* by Richard Byfield and James P. Shaw (Doubleday & Company, Inc. 238 pages. $3.95). Here is a rationale of Christian giving we have needed. Here is more: an exposition of Christian stewardship with theological foundations which are convincing and some practical methods any canvass committee will be delighted to examine and employ. The book jacket carries an "unrigged" and accurate description: "A realistic biblical standard and details of a tested plan for church financing." Materials for Christian stewardship have grown up in this book, and the reasons therefor have gone down into the center of the gospel of Christ. This is an admirable source book for the church in our time.

Better known among easterners is John A. Redhead, the author of *Putting Your Faith to Work* (Abingdon Press. 128 pages. $2.00). Following the successful format of Dr. Robert James McCracken in the latter's first book of sermons some years ago, Dr. Redhead gives brief, succinct, Christian "Answers to

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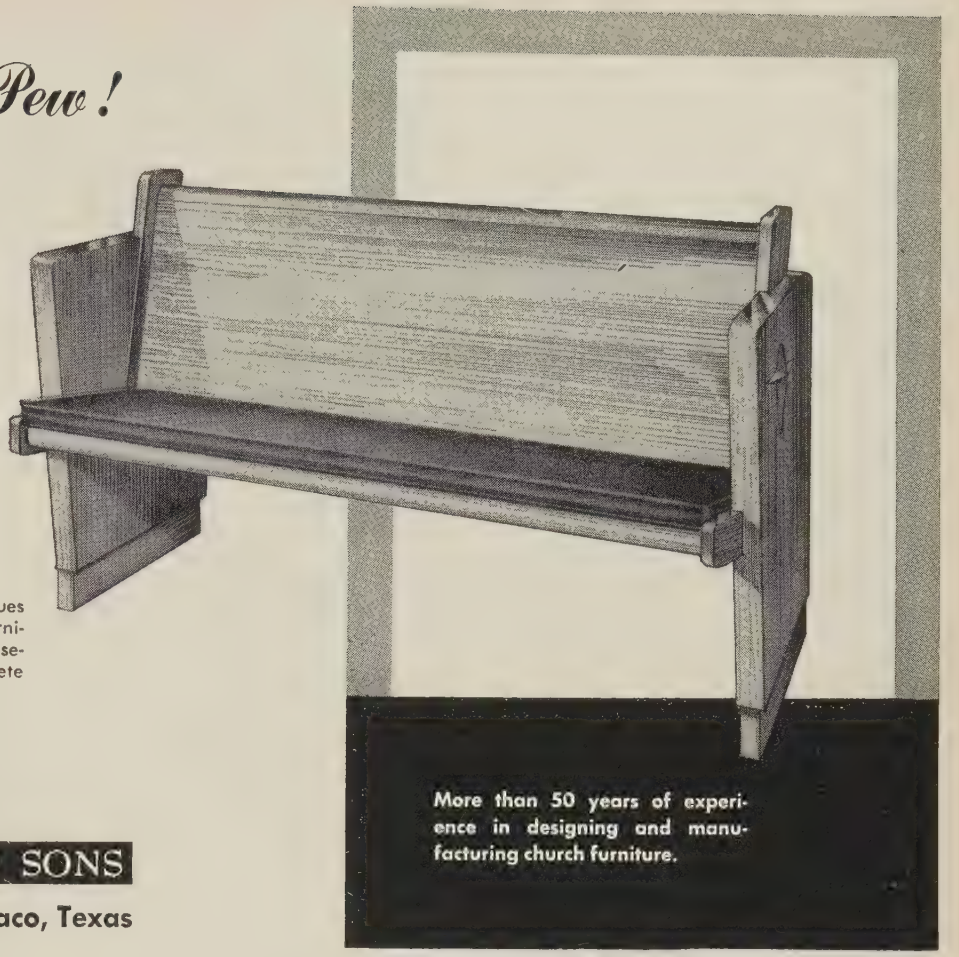

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Questions People Ask." Consider some of the questions he answers: How can I make my faith work? How can I learn to take it? How can I get rid of resentment? How can I learn to grow up? What does it mean to be born again? What makes sin sinful? Concerning some of these questions I have cynical moods when I say that I wish more people would ask them! However, if we can persuade some of them to read Dr. Redhead's pages, they may start asking the right questions. Then we may pray it will be a case of "happy seeker, happy finder." Dr. Redhead knows how to "structure a sermon," as we say in seminary homiletics classes. He also shows aptitude for effective illustrations and does not disdain humor.

Here are the two reference books. First on my shelf is *A Treasury of Poems for Worship and Devotion* (Harper & Brothers. 378 pages. $4.95). If I were to ask a literate preacher to name the leading anthologist in the field of religion, he might name Vergilious Ferm of the College of Wooster. He would more likely name Charles L. Wallis of the College of Keuka, Keuka Park, New York. Dr. Wallis has been editing more collections of poetry, sermons, epitaphs, prayers, sermon illustrations, worship resources, than you can shake a ten-dollar bill at and expect to purchase! Moreover, as publishers will testify, he does an accurate, imaginative, and comprehensive job. Ever since he worked with his former teacher and mentor, the late James Dalton Morrison, on that superb anthology *Masterpieces of Religious Verse,* Professor Wallis has been busily helping writers, speakers, sermon makers. In every book he includes most useful indexes. This latest book is no exception. Here are almost five hundred poems, old and new, which any writer or speaker would be glad to own and consult. Selections are grouped under eight headings.

Professors of English and philosophy in liberal arts colleges must be geniuses at compiling classics in various fields. Here is another fine collection by Professor Vergilius Ferm: *Classics of Protestantism* (Philosophical Library. 587 pages. $10.00). In one volume are some of the true luminaries of our tradition, from Calvin and Luther, through Kiekegaard and Rauschenbusch, to Barth. Even two liberals (now probably considered conservatives by their descendants) are to be found here (Channing and Theodore Parker). Selections are sufficiently long to be source material. Dr. Ferm's biographical sketches of the seventeen Protestant thinkers are excellent portraits in miniature.

* * *

My Notable Quotes must be omitted this month. This space was devoted to the foregoing book reviews.

Jest for the Parson

Ministers who administer baptism to children hear some extraordinary names for babies and older children. Out of my own brief pastorate in Baltimore I recall the little girl whose parents asked to have her named "Liberty Bell." I can only hope that the first name was dropped when the child had something to say about it. In South Carolina recently a physician told me that a poor but honest mother asked the preacher to christen her baby "Fertilizer." "But you can't do that," demurred the preacher. "Why not, Reverend?" asked the mother. "His pappy's name is Ferd, and my name is 'Liza"!

(end)

What Makes

Soul-Gripping Sermons

Millicent Tralle*

Of the many good sermons I have heard, the best have held me literally spellbound in my fifth-pew seat on the center aisle. They have satisfied the mind, warmed the heart, and fed the soul.

The poor ones left have left me bored and restless at the end of twenty minutes, my wandering attention on the preacher's mannerisms rather than his message. I have found myself watching the cushion dust fly as the pulpit pounder stressed a point, listening to the click of loose dentures as the dear old soul bumbled on, cringing from the shouting of the hellfire-and-brimstone exponent.

The difference between good and bad sermons spells the difference between good and bad preachers. Not morally. Many of the poorest preachers are inversely the most godlike. The difference is in effective delivery, in mastery of public speaking techniques, in an understanding of the subject and a conviction concerning it.

Preaching styles are as individual as the preachers, and no one wants a man to pretend to be anyone other than himself. Yet every person is given the power to become a better self, and in so doing a preacher becomes a better messenger of God.

Most of us have nervous mannerisms. In the pulpit, the focus of hundreds of eyes, they seem magnified as if on a TV or movie screen. And some well-wisher usually points them out.

At Sunday dinner in the parsonage Dad's self-appointed critics were eager advisers.

"Dad, it looks awkward when you put your thumb in your vest pocket," I'd say.

Sister Margaret: "Dad, please don't yell."

Even gentle Mother: "I do believe, Henry, the effectiveness of a point is weakened when you glare."

Poor Dad! Yet, oddly enough, these very mannerisms were attractive in the classroom. He was a terrific teacher, and I can still see old Amos joining us for a lecture on the prophets.

In the past Evangelist Billy Sunday made a lasting impression as he enacted the man who was promised all the land he could pace out and back between sunrise and sunset: running fast, then gradually slowing as the afternoon ebbed —frantic to retrace all of the ground— panting, staggering—at last, raising his arms in victory and crying, "I've won!" —only to fall flat on his face, dead.

These histronics brought hundreds of converts down the sawdust trail. In a pulpit? The best preachers today, like the best actors, use restraint in facial expressions and gestures.

Good public speaking techniques can be acquired. They are taught in theological seminaries. Granted, they don't always "take." An alert preacher will seek refresher courses. Technique, of course, is but the sermon skeleton. Flesh and blood are compounded of thorough understanding of the subject matter and personal conviction.

What Is His Textbook?

Occasionally a minister has given me the feeling that he was preaching from a textbook instead of the Bible. His statements have lacked authority, as if he hadn't given the subject sufficient thought or was not convinced of its validity. There are many interpretations of the Bible, and even in the same denomination ministers do not always agree. Being human, a minister can sometimes doubt certain tenets of his church. But he doubts in private, on his knees before his God. Doubts haunting him in the pulpit are deadly to sermon effectiveness.

If the lack of power in preaching stems from inadequate preparation, only the preacher can correct his schedule to provide more time for study. The growing preacher is a scholar from grade school to the grave. He reads and rereads the sermons of Jesus and of past and contemporary greats among the clergy. He studies theologies of other religions, the better to reaffirm his own and interpret it clearly to his congregation.

I sat in the study of Rabbi Floyd S. Fierman of Temple Mount Sinai in El Paso, Texas. Among the books shelved to the ceiling were the New Testament and *Science and Health.* On his desk lay a current issue of *Catholic Digest.* These are some of the tools molding the powerful sermons and community usefulness of this dedicated Jew.

An effective preacher employs a vocabulary on the level of his period and congregation. The sermons I remember as "corny" were those of sincere little men in simple communities of a quiet prewar era. And I was exposed to the scholarly thinking of liberal, religious-educator parents.

In this jet age everyone of open mind can learn from the best in television and the press. Even boys and girls mature at an earlier age. So a preacher must strive for ever higher standards of exposition. It isn't just the congregations of the large, so-called fashionable churches that have a right to expect this.

The astute preacher will strike a middle ground between talking down to his people and talking over their heads. If successful, his sermons, like those of such ministerial greats as Charles E. Jefferson and Harry Emerson Fosdick, will pass on to posterity, and they will be as inspirational in the future as they are today.

Preachers of great stature have a number of points in common. They are advanced thinkers, not only theologically but in worldly matters. They study our world as we know it in the light of his-

***A resident of El Paso, Texas, Miss Tralle is a frequent contributor to "Church Management."**

:ory, current events, and probable future courses, in order to answer doubts with both truth and faith.

They keep open minds to the thinking of others alike in dedication if unlike in doctrine. They abandon nostalgia for "the good old days" for participation in the present and hope of bettering the future. They welcome changes brought on by growth within the church. Most of all, they are men of deep and strong convictions.

Dr. Fosdick

Of these men, I personally have known Dr. Harry Emerson Fosdick. He was my pastor. I cherish a card in his penmanship written in reply to my complimentary letter of appreciation upon the occasion of his eightieth birthday, at which time *The Christian Century* devoted an issue to his honor. As a man, a pastor, and a preacher, Dr. Fosdick contributed greatly to my spiritual growth, as he did to that of countless thousands.

The Dr. Fosdick I knew was so dynamic that one entire worship service at Riverside Church was off key after a night at the deathbed of a beloved parishioner. The very sanctuary silently mourned, to the wonderment of the insensitive.

His delivery was so forcefully absorbing that I was never aware of the passing of time. Rereading his sermons now, I realize that they, like those of Dr. Jefferson, were long and could not be cut to advantage. While I have yet to find a preacher to agree with me, I stoutly maintain that the majority of preachers preach too long. Could it be that they do not preach well?

Above all, Dr. Fosdick was deadly in earnest. His faith, his convictions were unshakable. Everything about him expressed love—love for God and for his fellow man—and faith—not only in God but in the God in man, all evidence to the contrary. To maintain faith in the spark of divinity in human beings must be the most difficult of all the minister's tasks. It was almost an impossibility for me, working behind the scenes in churches, seeing human cogs refuse to mesh, hearing their egos scream for oil. That I could even approximate it was due to the examples of my minister father, minister bosses, and pastors like Dr. Fosdick.

There is a young Jesuit priest in El Paso, the Reverend Harold J. Rahm, S. J., who is the spiritual director of Our Lady's Youth Center. If he were Protestant, I would foresee him as a second Harry Emerson Fosdick, for Father Rahm also expresses love of God and of all fellow human beings in every word and action. He loves the toughest juveniles in the Spanish-American slums of South El Paso, and his militant love is breaking up their gangs. His personality and selfless work attract men and women of all faiths to his board of directors. Together we are striving to build a better city.

Since God recognizes no differences in race or color, he speaks through the tongues of all men of God. His message is most effective when his messenger employs all of the skills it is possible to acquire.

It is dangerously easy to criticize from the pew, for subconsciously we expect our preacher to be a second Messiah. Our expectation is based on pride and love. We want him to express his best self and in so doing express the gospel.

I humbly thank God for preachers and the soul-gripping sermons they bring us.

(end)

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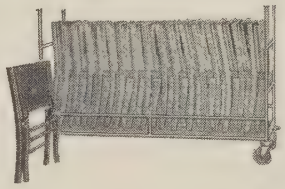

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LET'S BE SENSIBLE ABOUT FUNERALS

(continued from page 23)

the bereaved family remember that any good which they can do for the dead person either was done while he was alive on the earth or will be done in the future as they do for his sake constructive acts of helpfulness which he would have done himself if death had not taken him away. When a loved one dies, it is often said that he has "gone to God"; and if he looks back on the earth from God's point of view, the pomp and circumstance of many funerals can seem nothing but a wasteful and meaningless mockery. The funeral service gains stature and power in proportion to the degree in which its costs are kept moderate and larger sums are spent to provide better schools, strengthen churches, feed the hungry, clothe the naked, or house the homeless.

IV

Fourth, the casket ought to be kept closed. The parade of friends past the open casket is too frequently nothing but a public inspection of the cosmetical skill of the funeral director or an evidence of the mistaken belief that what lies in the coffin actually is the man or woman who was known and loved. Moreover, such a display of the body is almost always a gross discourtesy inflicted on the person who has died. While we are alive we do not present ourselves in public until we have arranged and groomed ourselves to our own satisfaction. Obviously the dead person has no power to prepare his own body for the public display of the open casket. He has to depend on other people to dress his body, arrange his features, comb his hair, and tint his face. I have yet to speak with anyone who wants to have his body thus displayed when he is dead, and in trying to honor a loved one, many people only thwart his wishes when they compel his exposure without his approval. If there are those to whom the viewing of the body would be especially meaningful or appropriate, let it be done while the casket is still in the home or in the funeral parlor; but in the church let the casket be closed. The service of remem- the emphasis is on the dead flesh rather than on the living spirit.

V

Fifth, there ought to be no massed display of flowers around the casket. When such a statement is made, the objection is immediately raised that a considerable portion of a florist's income is derived from the services which he renders at funerals and that there is a ministry of comfort which flowers can give when all else has failed. Yet it is not the function of the burial service to provide financial support for any professional group, and it is a practice of questionable worth to spend two or three hundred dollars for flowers, mass them in the church for an hour or two, and then pile them on the ground beside the grave to be killed by the sun or the cold and never to be seen by anyone again. Even more important, however, is the fact that the massed banks of flowers thwart the central purpose of the funeral by inviting comparison and competition with other funerals and by standing in the way of concentration on the spiritual implications of the service.

When someone dies, a thoughtful letter of sympathy may be sent to the bereaved family. A week or two later, when the family has begun to feel the full pain of its loneliness, a gift of flowers sent to the home will bear a message infinitely more personal and meaningful than anything sent to the place of the funeral. Perhaps the decision is made not to send any flowers at all. Instead, a letter of sympathy is sent to the bereaved person, and in it he is told that in memory of his loved one a sum of money has been given to medical research related to the cause of this particular death, or a contribution has been made to a cause in which the dead person was especially interested, or some books have been bought for the town library, or a needed object has been provided for his church, or food packages have been sent to hungry people overseas. Like excessive expenditures for the casket, a profusion of flowers is often motivated only by the desire of friends to show their devotion, and the funeral has more meaning when the floral tributes are confined within the boundaries of restrained good taste and when the sympathy of the living is expressed with more imagination and specific pertinence.

Finally, the funeral service ought to be approached as an opportunity to express gratitude and solemn joy rather than as an occasion for mourning and regret. To be sure, we cannot escape the awful sense of tragedy involved in losing from our lives someone who has meant a great deal to us, and sadness is unavoidably present when a congregation of friends and relatives gathers in the church in memory of someone whom they will never see again on earth. But in a recent survey of religious beliefs in this country it was discovered that more than ninety percent of the people interviewed were convinced that life goes on beyond the death of the body, and for people holding such beliefs the funeral service is a mockery unless it has a better motivation than grief and despair. If the service is to serve its proper function, it will celebrate the confidence of the congregation that God is still in control of his universe. It will deepen the congregation's faith that the death of the body does not mean the death of the soul. It will separate the congregation from a sorrow which is essentially selfish, and it will fix its thought instead upon the awareness that the dead person has already entered into a newness of life beside which anything he knew on earth is but a pale and transient shadow.

Some time ago my wife and I talked about what we wanted done when either of us died, and together with our wills and other similar documents we have now left signed instructions for the disposition of our bodies. As soon as death occurs, our minister is to be called for brief prayers with the family. We have willed our bodies to the medical school nearest our home at the time of our death, and the minister's prayers are to include the committal of our bodies ultimately to the ground but first to the welfare of our fellows through postmortem dissection and examination. Perhaps a week later a simple memorial service will be held in our church, to which relatives and friends will be invited and at which the great affirmations of Christian faith will be proclaimed.

Not everyone will wish to follow this exact procedure. Some will prefer to substitute immediate cremation for the use of the body in medical research, and others will want the body present for the actual funeral service. But whatever procedure is chosen, the funeral itself will be little more than an empty, vestigial reminder of an age that is past unless it is seen by the bereaved family and the other worshipers as an opportunity, not to mourn the death of the body, but rather to glorify the goodness of God, who still gives life to the person.

(end)

A Sermon on Progress

The Revolution Is On

Fred E. Luchs*

Text: *Give us this day our daily bread.*
—Matthew 6:11

America is tense and nervous. Why? An enemy has arisen which taunts us and teases our prestige. It flaunts in our faces a way of life foreign to us. It dares to say, "America, your way is wrong. We have the great elixir of life and will dispense it to the world."

So Americans are saying, "If only Russia did not exist, how happy we would be!" Yet if all Russians in the world obligingly died this evening and if all the Communists would commit suicide tomorrow at noon sharp, world chaos would still continue. Why? People are starving. Half of the world will go to bed hungry tonight. They now know that modern science and modern techniques make their hunger unnecessary. They have discovered that hunger is not an evil sent by the gods. It can be eliminated. They will follow any pied piper who plays an enticing tune and promises food. You and I want peace around the world in order that we can enjoy our unbelievable standard of living. The Asiatics and Africans have nothing to enjoy. They want change. To think that we can have a stable world by frightening or defeating Russia is absurd.

We must look, not at the Russians, but at the two billion people whom she offers to rescue. What do they want? What do they think has to be done to make the world tolerable? Why allow the Communists to be the only people they can turn to for understanding and action?

Americans, awake! The revolution is on! Mankind is on the march. These days are just as momentous as the days of John Wesley, Martin Luther, John Calvin, Ulrich Zwingli. They are as significant as the days of Patrick Henry, Thomas Jefferson, Tom Paine, and George Washington. Paul Reveres are riding up and down the streets of the world calling us to arms. Many sleepers are awaking, but they see no need to be alarmed and fall back into the arms of Morpheus. Others do not even hear the horsemen who attempt to awaken every "Middlesex village and farm." If we listen in the night, we can hear the clopping of horses' hoofs, the prancing of horses' feet, and the cries of those who would awaken us. These riders carry no red flags, no hammer and sickle, no Marxian propaganda. They could be fellow Americans. When Norman Cousins reports facts about the villages of India, when a millionaire from Illinois describes first-hand political problems of the Far East, and when Jutsice William Douglas shares with us his Asiatic conversations, they are not mouthing "pink" philosophies and bellowing "red" propaganda. Their speech is imbued with sound Americanism.

Let us look at some evidences of this revolution as these men report them. The people of Asia have been seeking reform for many years. Wendell Willkie saw revolutions in the making when he toured the world in 1942. Now in full swing, those revolutions are part of long historic processes.

Sun Yat-sen gave expression to them a generation ago. Mahatma Gandhi espoused them. Every peasant who raised a hoe against a maharajah and every tenant who defied the moneylender and his exorbitant interest rates was expressing the rebellion that has long been smoldering throughout Asia. We revolted. We threw off the colonialism that had been imposed on us. We threw it off by force of arms. George Washington and all of our forefathers who led the struggle were undoubtedly considered "subversive influences" by the British standards of that day.

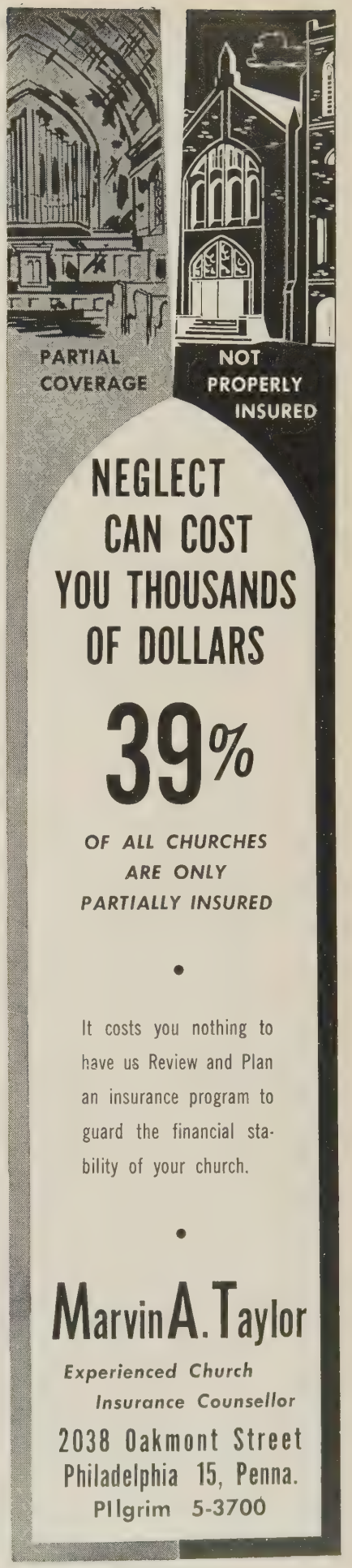
Specific Grievances

Our ancestors' grievances were specific. They were catalogued in the Declaration of Independence with stark simplicity (no fiddle-faddle here): taxation without our consent, quartering of soldiers among us, carrying people to England to be tried for pretended crimes committed here, and so on.

The peoples of the Middle East and southeastern Asia are today in the midst of revolutions founded on complaints as specific as were ours. What are their grievances?

(turn to page 45)

*Minister, First Congregational Church, Ann Arbor, Michigan.



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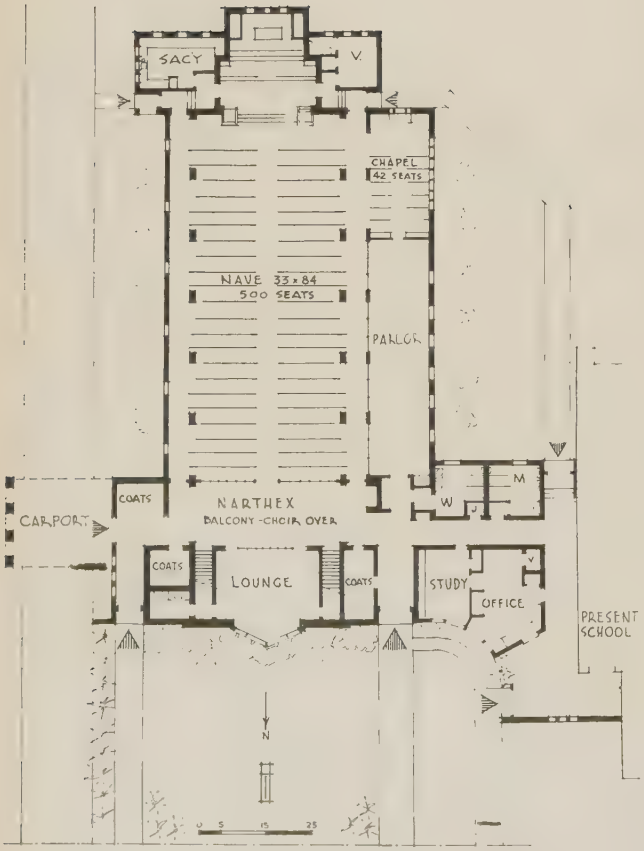

- Architects: White & Billman and Associates
- Minister: Theodore Melinat
- Seating Capacity: 500 in the nave, with accommodations for overflow of 200 in parlor chapel and lounge. (See floor plans at left.) The balcony will seat fifty choir members and an additional fifty worshipers.
- A side-aisle church with clerestory windows finished with limestone.
- Narthex is entered from sides rather than directly in back of the center aisle.
- Reredos wall of Texas shell stone punctured with lozenge windows.
- Chancel screen tells of the nativity, crucifixion, and resurrection, surrounded by four prophets and four evangelists. Side windows depict the intimate ministries of Christ. All windows are craftsmanship of the Willet Stained Glass Studio, Philadelphia.
- Pews by Ellsworth Church Furniture Company, Pewaukee, Wisconsin.
- Organ by Schlicker Organ Company, Buffalo, New York.
- Costs: Building, $257,000; furnishings, $100,000.
- $
- Cost per square foot: $22
- Cost per cubic foot: $1.33

THE REVOLUTION IS ON
(continued from page 43)

1. **Ownership of land by a few. This region has a system of tenancy whereby the landowner leaves the tenant barely enough to live. That is partly a result of the share-cropping system which is used; it is partly due to the money-lending system whereby the landlord charges up to forty percent interest on loans to the tenant. The tenant is bound perpetually by debt just as a serf was bound in feudal France or England.**
2. **Absence of schools for children.**
3. **A great lack of doctors, first-aid clinics, and hospitals.**
4. **A system of taxation under which millionaires pay little or no taxes.**
5. **Governments that are corrupt and elections that are mere pretexts.**

These are the great, burning issues in the villages from the Mediterranean to the Pacific. Revolutions are based on these issues. Communists may direct the ensuing revolutions. But there is not an ounce of communism in the five issues themselves. There are indeed very few Communists in this region. Communism has very little appeal even to the hungry peasant. He wants to own his land—to be able to walk around it, fence it, and say, "This is mine."

Residents do not remain long in Los Alamos, New Mexico, the atomic center. The average residence there is under two years. I often asked members of my church there why they did not remain permanently. They usually gave the same answer. "We are not allowed to own our homes or the land on which they rest. We want to own some property."

The peoples in these areas fear Soviet politics. They do not want to be swallowed by Russia. They are intensely nationalistic.

The Soviets, keenly alive to this condition, do not preach Marxism or endeavor to sell communism as a philosophy. They do not ask them to pay obeisance to the Moscow Vatican. In these areas the Communists preach straight reform. They inveigh against the injustices of land tenure, high prices, corruption in government, unemployment, and the like. They promise reforms, and the reforms they sponsor are cast in democratic terms; every peasant is to become a landowner.

This is an old technique. The Communists used it when they campaigned for votes in Central Europe. When they gained political control, they changed their tactics. Then terror and force were used in Czechoslovakia, Bulgaria, and the rest of those countries to impose a Marxist regime on them irrespective of the will of the people.

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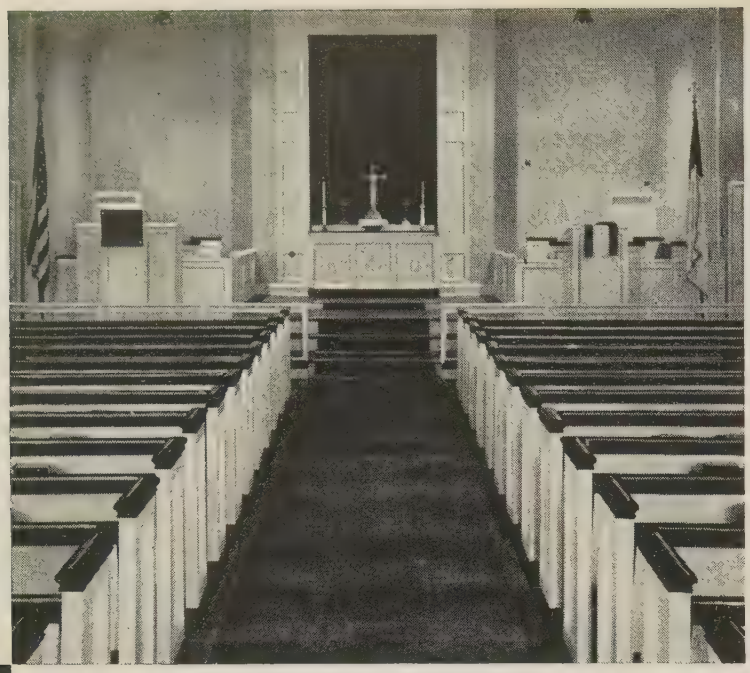
But these matters are not seen by illiterate peasants who are looking for escape from their plight. They are drawn to the leadership that offers reform. These hungry people don't ask for a Congressional investigation. In this area the governments in power are either corrupt, or conservative, or colonial, or all three. Only one party offers reform—the Communist party. It gains adherents merely by default. Peasants looking for a way out have no other place to go. And so the Red tide swells and swells and appears to be ready to overrun the earth.

Russia gains politically by means of the growing power of the parties which she sponsors in these various nations. The Communists hear hoofbeats and Revere cries to which we are deaf. And then they go to work—not with Marxian doctrines, but with promises. What is their method?

When Tibet fell, the Peiping radio stated that a "working team" of forty-seven communists, scientists, economists, artists, and others had left for Tibet to develop its economic and cultural



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resources.

Thomas Dewey, after a tour of the Far East, said: "So the Russians, posing as liberators, have extended and consolidated their position to the point where the Kremlin now controls over eight hundred million people, or one third of the world, and they have done it without shedding the blood of a single Russian soldier in the last six years." (Hungary excepted.)

Soviets Are Positive

If you read a copy of *Sovietland,* a communist paper published in India, you would be shocked. There is no mention of war; there are only glowing stories of how Russia is working constructively to help people find the good things of life. The paper is filled with pictures of young people who are eager to work for the cause. There is not one word in the paper about arms, or armaments, or war.

We Americans are writing love letters to these wretched, hungry peasants. We write monthly, saying "Best regards." The Communists are at their side wooing them. In any battle for a woman's heart the man at her side wins.

What kind of strategy do we use?

A. We have attacked the Russians' lies, but have offered no substitute.

B. We boast about our progress and wealth, failing to realize that starving people envy and hate the rich man—unless he helps them.

C. We flood the front pages of Asiatic newspapers with lurid accounts of our new weapons. This must be a policy of our military leaders to convince Asia that we are stronger than Russia, on the theory that they will want to be with the winning side. The effect upon hungry people is disastrous. They want food and help, and we spend our money and time on new more terrible weapons. This seems to prove the claim of the Communists that we are getting ready to march in as the new imperialists. It gives all of Asia the impression that every American is talking, eating, and sleeping war. They fear an America that does not exist. We arm because we fear Russia; they think, because we plan to conquer the world.

D. The chief reason we are missing our opportunity to win the masses in Asia is this: We do not write for them. We aim at the educated leaders, "the people who count." The Communists write for the masses. Everything is distorted or pure falsehood. Yet the common people prefer a Communist publication to ours because it is written for them. The Russians are far inferior to us in journalistic power. But they marshall all their best writers in this war for men's

minds. We are sending out only a fringe that we can spare. Our best writers are spending their magnificent talents entertaining people or trying to sell them cosmetics or cigarettes. We write to make money; the Russians write to conquer the world. The pen is still mightier than the sword.

Americans are great lovers—witness Hollywood as it comes to any town in America or across the waters. We have a monopoly on glamour, beauty, and loveliness. On the screen or in personal encounter we possess all of the amorous techniques. We win the fair maiden. But in wooing nations we are crude yokels. We scare the pretty maidens away from us. We chase them into the arms of our rivals. We are attired beautifully with jewels, armaments, and dollars around our necks. Yet the fair maidens look upon them, not as gifts, but as chains. Foreigners fear us, much as we may love them.

We walk up to these wretched natives and say, "If you follow us, we'll give you the two-party system and in some states three parties." But the natives answer, "We don't want the two-party system; *we want food.*"

We say, "If you follow us, we'll give you trial by jury. No one can drag you from your home at 4 a.m. or arrest you without a warrant." But the natives answer, "We don't want trial by jury; *we want food.*"

We say, "If you follow us, we'll let you throw pop bottles at the umpire." But the natives answer, "We don't want to throw pop bottles at the umpire; *we want food.*"

The greatest secular problem in the world is not communism, nor war, nor atomic energy, nor preparedness. It's food!

Kipling put it this way:

His speech is mortgaged bedding,
On his kine he borrows yet,
At his heart is his daughter's wedding,
In his eye foreknowledge of debt.

He eats and hath indigestion,
He toils and he may not stop,
His life is a long-drawn question,
Between a crop and a crop.

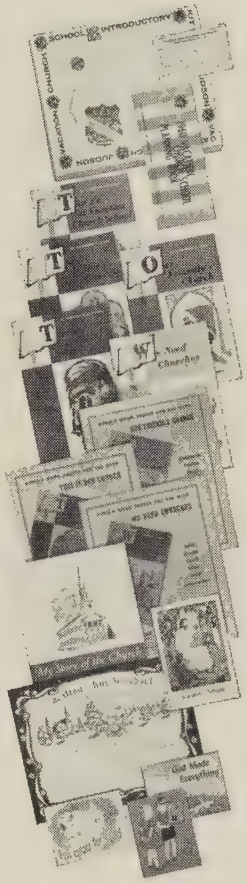
Feed the Hungry

We want to know why we can't share with hungry people our surplus foods. A Congressman cries out, "We cannot share surplus foods because that would set the world market topsy-turvy." We give foreign military aid. Why does that not set the world market topsy-turvy? If we Americans expect to win the world, we cannot continue scaring foreigners with our military might, or with our war talk, or with our wealth. We must appease their hunger. Let that hunger go unsatisfied and no human power in the world can save us. In the eyes of the world we are Dives throwing crumbs to the beggar. They see us now, not as Santa Claus nor as St. Francis, but as Dives—we who are Christians. If we could center our energies, not on spinning fine theories of democracy and using big words they don't understand, but on helping them to help themselves to satisfy hunger, we would not need to fear their rushing into the arms of the Commies.

Major General William Dean, who knows Communism as well as any of our military men, has said:

If I could bring this convinced communist to the United States to try to change his mind, I'm not sure I'd show him legislatures at work or even courts where the accused has a chance. Rather I'd take Dee Soon Yur first to an American super market, to see in one minute more meat than he's seen in an entire life. I think I could unmake a communist fast. ("Saturday Evening Post," February 13, 1934)

why Judson V.C.S.?



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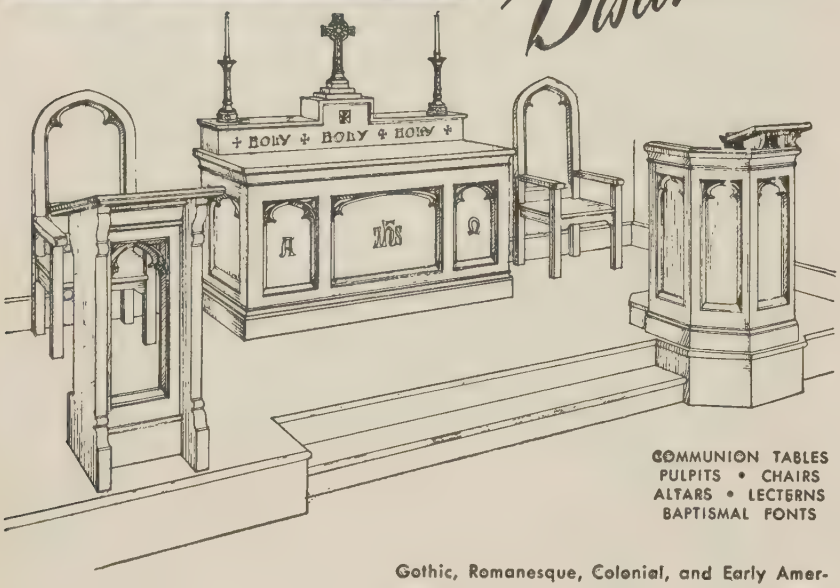

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Food—did not our Master pray for it? "Give us this day our daily bread." Food—did he not ask us to share it in his name? Read Matthew 25:34-45.

"Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

A world revolution. We need not fear it. We are Americans. Revolution flows in our blood stream. We set off a world revolution in 1776, and since that time we have not been spectators. We have been participants; we have stood alongside the underdog. When he has gone down, we have lifted him up.

But you say, "What can I, a mere human, do?" In our day comes the opportunity to exercise our heritage. How far will you go to help those who hunger? Will you let me interest you in a plan—not a government plan, nor a socialistic plan—to feed the hungry? You young people tell me you can find no reason for living. You seek a reason. Here is one. Why don't you give your life to feed these people? You could save more lives in one year than any doctor in your town.

Remember how Rip van Winkle returned home after his long sleep and found no one. Bewildered, he turned to his other former refuge—the village inn, where he had celebrated too often and too exuberantly. Then comes this passage: "Instead of the great tree that used to shelter the quiet little Dutch inn of yore, there now was reared a tall, naked pole, with something on the top that looked like a red nightcap, and from it was fluttering a flag, on which was a singular assemblage of stars and stripes—all this was strange and incomprehensible. He recognized on the sign, however, the ruby face of King George, under which he had smoked so many a peaceful pipe; but even this was singularly metamorphosed. The red coat was changed for one of blue and buff, a sword was held in the hand instead of a sceptre, the head was decorated with a cocked hat, and underneath was printed in large characters, 'General Washington.'"

Rip had slept through a revolution. God forbid that we follow in his train. Americans, awake! The revolution is on!

Let us pray.

God, help us to see with our eyes, hear with our ears, speak with our tongues, incite to action with our hands, that we may hear his voice again saying, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

(end)

A Different Foundation

As most reasonably well educated people know, the word "foundation" is an old and rich word with many meanings. Even the Bible is full of "foundations," referring to buildings, to beliefs, and even to Jesus himself. Today we frequently think of foundations as great depots of money contributed by wealthy men or organizations and used to aid good causes.

The Swedenborg Foundation, gives away (and sells below cost) books written by a most unusual man, a scientist, philosopher, and theologian who lived in Sweden in the eighteenth century, Emmanuel Swedenborg. Many thousands, sometimes whole sets of his theological books, are given away without cost except possible transportation charges.

These sets usually go to libraries or to departments of religion or philosophy in colleges and theological seminaries. Several of these books are also sent free to ministers who may wish them. Smaller, paper-bound books of about 600 pages are sent out below cost, at 25c each, to interested individuals.

Whether or not one accepts the teachings of Swedenborg, everyone in religious work ought at least to know what he taught, for he has had considerable influence on many religious leaders throughout the years. Leading ministers of various denominations pay tribute to his interpretation of the Bible, his concept of "correspondences," and his views on heaven and hell.

Helen Keller is so enthusiastic about his writings that she wrote a book entitled *My Religion* in which she described glowingly what Swedenborg had done to enrich and clarify her Christianity. That book too is available below cost at the Swedenborg Foundation.

If any of our readers wish to increase their knowledge and enlarge their libraries at little cost, here is a very fine opportunity, and it's bona fide. Actually, the printing costs have been paid by men and women who believe they have found an interpretation of the Bible that is meaningful, reasonable, and well-suited to this scientific generation.

For further information write to the Swedenborg Foundation, 51 East 42nd Street, New York 17, New York.

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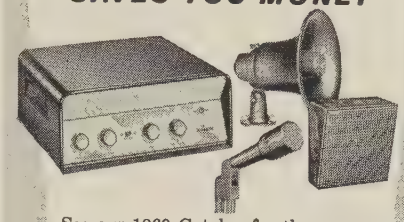

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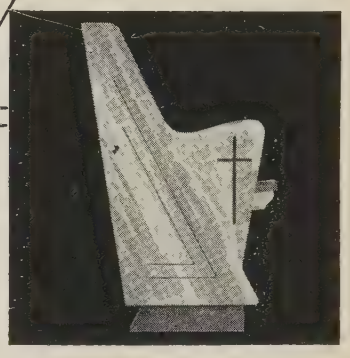

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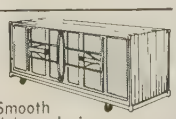

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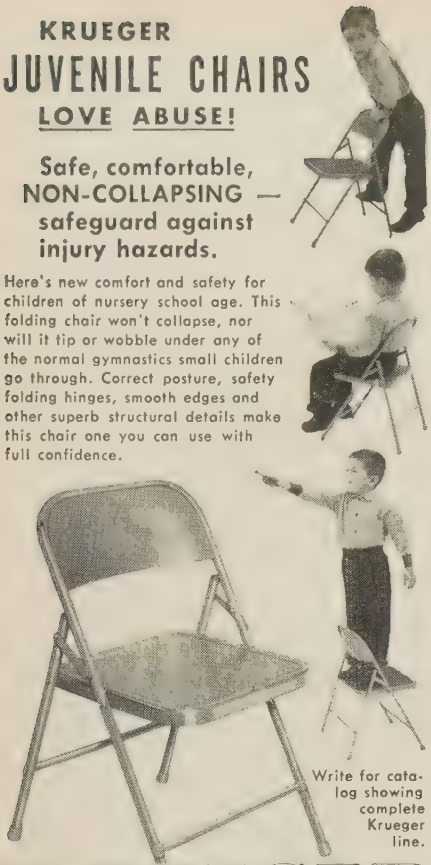

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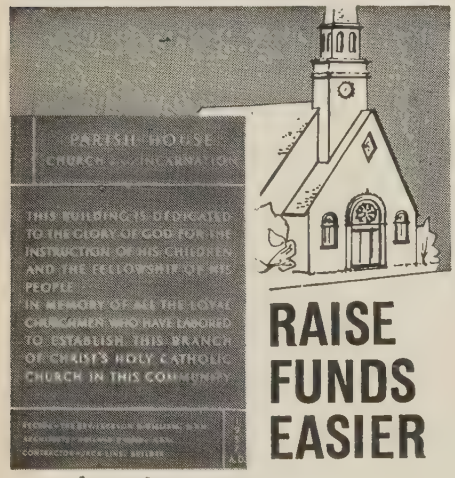

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Religion in the British Isles

Albert D. Belden*

In a most successful and historic experiment more than one thousand members of the churches of the seven counties comprising the Central Area of the Baptist Union met recently at Beechen-grove Baptist Church, Watford, for a two-day area assembly, the first in the history of the area.

Representatives came from remote Cotswold and Chiltern villages as well as from the larger towns and cities in the counties of Beds, Berks, Bucks, Herts, Hunts, Northants, Oxon, and East Gloucestershire.

Beginning with a congregation of about three hundred on Friday morning, numbers steadily rose and the church was filled on Friday evening and overflowing into an adjoining hall on Saturday. The arrangements reflected great credit on all of the organizers and on the generous hospitality of the Beechen-grove church.

Mr. Horace F. Gale, chairman of the area committee, presided, and representatives from each of the associations shared in leading the devotions. Two former general superintendents were present—W. R. Miller and W. W. Bottoms—and it was Mr. Miller who led the devotions at the opening session.

With a quarter of a million new people moving into the county, Herts had a major task in promoting Baptist causes on new estates, J. O. Hagger reported. Over 150,000 pounds had been spent in the last fifteen years, and an evangelistic campaign was proceeding.

Douglas Hicks gave details of the churches of the area and said that this assembly was more than a time of happy fellowship, it was a call to action. "Our task is the retention of Christian witness in rural England," he continued. "It is a challenge we dare not, we must not, refuse. Ours is a missionary situation."

FAMILY PLANNING

Following soon after the change of feeling on birth control on the part of the Anglican Lambeth Conference comes a long-awaited report of a special Christian study group, published in the *Ecumenical Review*, the quarterly journal of the World Council of Churches. Accepting that the limitation or spacing of children is "morally valid," the group held that "there appears to be no moral distinction between the means now known or practiced . . . or indeed the use of drugs which would, if made effective and safe, inhibit or control ovulation in a calculable way." The annual population increase of fifty million persons is causing grave "social, political, economic, and even religious repercussions." Protestant (including Anglican) and Orthodox churchmen shared in the study group. A main difference appeared in that the only means of family limitation allowable by the Orthodox Church is by means of marital abstinence. The group, composed of theologians, doctors, students of family and international affairs, including a number of women, met at Mansfield College, Oxford, last April at the request of the officers of the International Missionary Council and the World Council of Churches. The report stresses that the members of the group speak for themselves only and that their findings do not bind the sponsoring organizations or their related churches and agencies.

PROTESTANTS IN SPAIN

"Heretics are no longer subject to persuasion from the thumbscrew and the stake. But they are treated as lesser breeds without the law, and in practice are deprived of even the slender safeguards guaranteed in principle," said *The Guardian* in a recent issue, commenting on the plight of the Protestant minority in Spain.

The paper observes that welcome, if overdue, news was the opening recently in Madrid of the first synagogue since the expulsion of the Jews from Spain in 1492. "But it should not blind us to the

*Dr. Belden, a Congregational minister of London, England, has been a contributor to "Church Management" for many years.

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fact that in many ways the Spain of General Franco is still uncomfortably reminiscent of that of Ferdinand and Isabella—to say nothing of Torquemada and the Holy Inquisition.

"The Bible is treated as a most subversive document; evangelical literature may neither be imported nor printed inside Spain; Protestant chapels are obliged to meet in private, if not quite in secret. Civil marriage is allowed by law only to those who can prove they have never belonged to the Roman Catholic Church—a difficult task when every maternity hospital has a priest on the staff whose job it is to dispense baptism—sometimes without the consent of the mothers.

"These petty harassments do not add up to the brutality of more flagrantly totalitarian regimes. But they add one more blot to the record of a State which has conspicuously failed to justify the enthusiasm of those who see in it a reliable ally against totalitarianism. . . . For us, communism is an enemy because it suppresses freedom; for the Falangists, only because it is opposed to their own, equally repressive, dogma."

WHEN BISHOPS DISAGREE

The point of the following by the Bishop of London lies in the fact that the new Bishop of Southwark recently took legal proceedings against one of his incumbents for illegal church practices.

Writing in the October issue of *London Churchman,* the official publication of the diocese of London, the Bishop of London, H. C. Montgomery Campbell, rejects "violent action or legal proceedings" as the best course to pursue where the private and pastoral direction has failed to bring about conformity in church services.

He writes: "There are churches in our diocese where the services differ markedly from those of the Book of Common Prayer, but one has to remember that there is a difference between what is illegal and what is permissible.

"Where private and pastoral direction has failed to bring about conformity, I do not think violent action or legal proceedings are the best course to pursue."

The bishop says that there is a new factor which the parochial church councils should have in mind. In days gone by people stayed in the same locality, often for generations. They were brought up in their parish church and became accustomed to its order of worship. "Today there is vastly more movement," he says.

CHAPLAIN TO COLORED PEOPLE

Bishop J. L. Wilson of Birmingham has appointed Paul Burrough, who was a fellow prisoner of war in Singapore, as his diocesan chaplain to colored people in Birmingham. Until he was invalided home recently, Mr. Burrough served as a missionary in Korea for eight years.

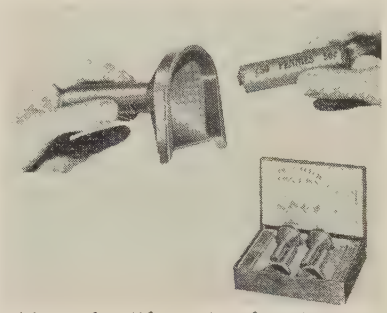
He will serve as an assistant curate in the eight parishes in Birmingham which have the highest colored population. In one parish (St. Michael's, Handsworth) there are 25,000 colored people.

Mr. Burrough told a *Church Times* reporter recently that he would be living in a trailer which he would park in the grounds of the churches he served. This would make him mobile and yet give him a place to which he could invite people.

THE EDUCATION CONTROVERSY

In a discussion at the autumn Free Church Council on the education issue, Dr. Payne (general secretary of the Baptist Union) expressed himself very freely about members of Parliament.

COIN-PACKAGING KIT



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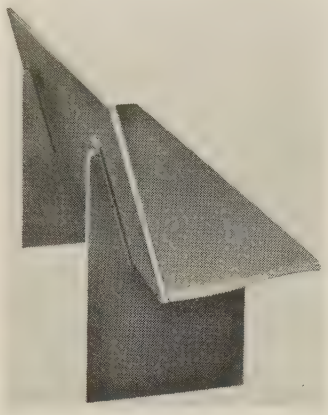

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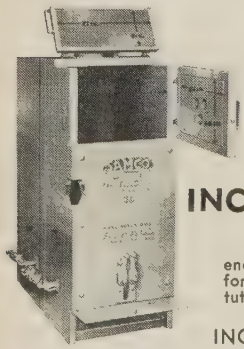

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Said Dr. Payne: "I confess to considerable concern at the turn of events which enabled Mr. Lloyd, the Minister for Education, to pose as mediator between the Church of England and the free churches; but it has to be confessed that the Free Church Federal Council statement of a year ago (October 1958) was extremely negative and that the subsequent discussions with the Anglicans on procedure in the light of the Government's White Paper had been broken off unsatisfactorily on February 2."

Dr. Payne concluded by saying that the free churches had been placed in an invidious position. They had been too trusting and insufficiently alert. Members of Parliament (even free church M.P.'s) were as little to be trusted as princes, unless one was constantly in the lobby. On this occasion the general desire for educational facilities had combined with what was politically expedient for all three parties. The free churches had been handicapped by possessing no very active or informed education committee.

The immediate task was to decide how to take advantage of the opportunities promised by the Minister of Education and the Church of England. (They were to set up a free church committee which could have liaison with the Ministry of Education and to establish central and local joint standing committees of Anglicans and free churchmen to discuss problems in single school areas.)

FREE CHURCH UNION

There was keen disappointment in the minds of many members of the Free Church Federal Council at their autumn meeting in London early in October concerning the report of the executive committee on the possibility of a joint commission of the churches to explore free church union.

It was evident that the replies of the four major denominations were inconclusive and gave no adequate basis for action. It looks as though much further debate is going to be necessary, especially on the theological and sacramental issues involved.

The committee advised the council to appoint a commission to explore this further range of debate. I will undertake to say that such a commission will unhappily not contain a single liberal theologian of repute. The result, therefore, may well be disastrous either as leading to a union on too narrow a basis or as revealing chasms of difference that cannot be bridged.

What is needed is a Movement for Union on a basis simply of Christ's new commandment of love, with the perfect freedom he enjoined in matters of belief and organization—cooperation without coercion.

TAILPIECE—MORE ROOM FOR HIM

Many people recently heard Paul Robeson sing. His program included a Negro spiritual which he introduced with a recollection of his father, once a slave and eventually a Christian minister. He remembered his father at the age of eighty-nine singing in his chapel, "I'm so glad trouble don't last always." As Robeson sang the simple song we were moved by a strange tenderness that came into the great singer's voice. We began by listening to a song, but we ended by echoing a prayer. "Make more room, Lord, room in my heart for Thee." Out of the bondage of slavery the old man had been freed in body and soul and had sung of the "sure and certain hope" and of the deep yearning.

No wonder his distinguished son was stirred to the depths by the memory. No wonder many of his unseen audience began themselves to pray. It was much more than a passing emotional reaction.

(end)

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I saw a lamp so shiny bright,
A bargain I could not surpass;
I never dreamed it would go out,
Or that its gleam was merely brass.

I gave my all to purchase it
And never stopped to count the cost.
I did not ponder values real
That irretrievably I lost.

Life offers wares that beckon youth
With scale of values varied far.
If I had stretched beyond the lamp,
I might have grasped a silver star.

Ona Roberts Wright
Gainesville, Texas

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The Girl Who Got Away

Philip Jerome Cleveland*

When I recall this particular exquisite girl of the glamorous modern world, I think of the precarious nature of my work as gospel fisherman, and I dwell on the ocean of meaning in the simple words "fisherman's luck." I recall my many adventures on the tumbling Atlantic in my North Shore boyhood and the many unhappy homecomings. We often failed to enjoy the promised fish fry on the day following.

"No man is born an artist or an angler," wrote Izaak Walton; and I am inclined to agree with the canny Briton when I remember the girl who got away.

From an editorial office in a distant city came a letter one day that stirred me to the depths. The girl was an assistant in a national magazine's busy office. She returned a manuscript to me. This was nothing to wonder at. The accompanying correspondence was something to keep forever.

I will call her Gloria. It holds a kinship to her real name. The beauty of her name comes out in sharp contrast to life's tragic experience.

It was a long letter. The editors had decided not to purchase my article, "The Great Love Stories of the World." The editors had purchased many pieces I had submitted. This one had failed to move up the line. Oh, but the letter!

A girl of twenty-five wrote me that she was still reading my rejected manuscript hours after everyone else had gone home.

"I didn't believe anyone lived who believed in love as this manuscript portrays it. Years ago I dared believe love to be the beautiful, timeless, precious experience shown by your illustrations. But the city mocked me, plundered my pack of beliefs, robbed me. I had been told so often I was impossible, a fool, that I had accepted the small talk of my critics. And now—your manuscript. It goes back to you. Don't be surprised. The crowd here doesn't seek any high-sounding ethic.

"But something has happened to me. It is midnight. I have wept for hours. Please say a little prayer for me—you are a clergyman—that I may find my way back to the green pastures and the still waters. Thank you, oh, so much, for sending this in. Were I the editor, I would be glad to publish this. The article has lost out here, but it has found me. I thank heaven that I have lived to this day."

Two months later Gloria wrote me again. Another piece had landed safely in the editorial sanctuary. She mentioned

*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

Does Your Insurance Contract Bind You?

by Andrew Hobart
President, Ministers Life & Casualty Union

No, it does not.

You can drop your life insurance by merely ceasing to make your payments. But your contract signed in good faith, *binds insurance companies* to furnish the stated benefit in the event of your death, and even when you drop them, *they cannot drop you!*

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For help with specific questions concerning your insurance, write to to us at Ministers Life & Casualty Union, 3100 West Lake Street, Minneapolis 16, Minn.

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the love article again. Did I really and truly believe what I had written, or was it simply a thing to sell?

Gloria visited us in leafy, rural Canterbury, Connecticut, in a few weeks. I have on my desk a lovely photograph of her, taken with my wife and daughter at a Sunday school picnic. I dare not describe her lest some friend divulge her identify, sitting in a youth group, eating hamburgers, telling stories. A dozen church teenagers are listening, rapt, to her gay recitals.

In a truly devotional mood a magazine girl not won to sacraments sat in an ancient Pilgrim pew on Sunday and thought of the incredible Love that came to earth on Christmas Day.

"I love it here," she confessed to my daughter, Priscilla. "There is a sincerity, a natural beauty to the country that gives me peace. Why wasn't I born in the country?"

A new magazine opened it doors in old Manhattan. It made pleasing overtures to Gloria. It commenced to show amazing virility and versatility, and Gloria left one editorial chair for another. She purchased articles of mine for the new periodical.

She was no longer a mere assistant; she was now a department editor. She was so proud and happy—until the leading genius of the new publication died suddenly. Then the magazine folded its tent like an Arab and as silently stole away.

After months of silence Gloria wrote me that she had found herself another good editorial berth. This national magazine had survived years of stress and strain in old Manhattan, and it possessed considerable affluence and influence. The new opportunity really challenged her. Again she asked for submissions and for a third time returned most welcome checks.

Gloria visited rural Canterbury occasionally, crazy about horseback riding and the tangled little woodland trails and the shining world of nature. She wrote my wife and Priscilla most enchanting letters. She was once more finding her footing on the high places of the nation.

"I am still hoping, Reverend, sometime, somewhere, to find the real love you wrote about and preached about." These words stirred me, coming to me in one of her last letters. "Sometimes I feel that I will find that love some bright day, if I hold to my high ideals and believe the best of life. I know it calls for a battle in the city to keep a white star in sight, but one can climb to the roof, if one must, to hold converse with one's star. The pure, white thing is always there, high up above the suffocating streets and the cramping buildings. Who knows? Perhaps I'll find real love yet—among these huge and dingy towers!"

Visiting friends and editors in Manhattan, I called on Gloria one day, now thirty-two years of age. What grace and dignity of bearing! What sweetness of manner and elegance of poise! I was inspired. She completed some work and then we had dinner together in a nearby restaurant. She insisted on paying the bill.

"I am so fond of my new position," she confessed. "The editors are truly fine, courteous men. There are some adorable girls in our office. I guess I have found myself at last. Perhaps one day some of the things locked tight in a woman's heart will find release and dreams not yet relinquished will come true."

She spoke with deep, sonorous undertones. Her great, round, lustrous eyes were beautiful things to see. For a moment in a crowded, noisy Manhattan cafe at lunch time I thought of Juliet and the lines of Shakespeare:

Her eyes in heaven
Would through the airy regions stream so bright
That birds would sing and think it were not night.

I returned to the country that evening, singing my song to the stars.

And then—one year later—the magazine she loved perished, passed away, as television encroached into the fields of publicity and promotion. And Gloria just vanished. I trembled.

Six months later I had lunch with a young man who worked on the magazine Gloria had originally worked for. He had purchased various pieces of mine. I inquired about Gloria. Did he happen to know her?

"Yes, I did. We all had great respect for her. She was young and beautiful and an idealist. She was not like the other girls!" He paused a moment before he continued. "There was a note in the newspaper the other day. She locked the door to her room—a hotel room—in a large, distant city—and lay down—and that was it."

"She didn't commit suicide!" I stammered.

He did not answer; my friend bent his face to the dinner table—and sighed.

(end)

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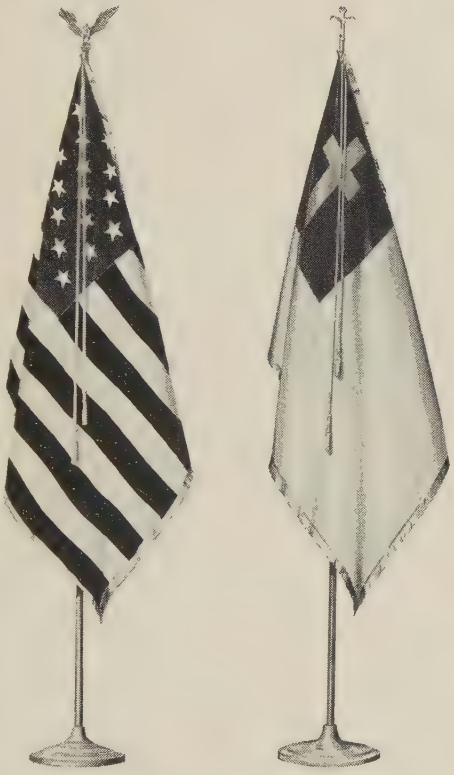

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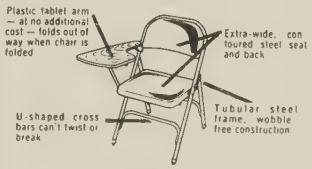

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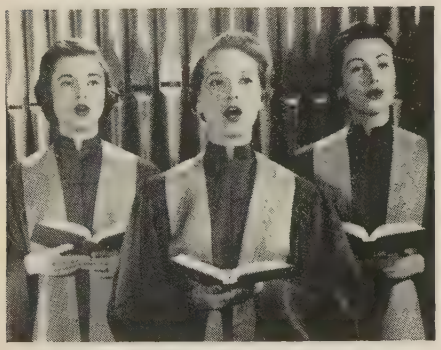
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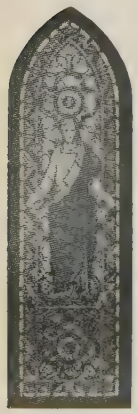
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Victory Program for Easter

Leslie E. Dunkin*

You will have to start fast to use this program.

The desire for a different approach and for spreading over a longer time the benefits of the usual week before Easter led to the preparation and successful use of a Victory Program leading up to Easter for the Palestine Church and its school in White County, Indiana. The basic desire was to translate the usual Easter theme of Christ's victory over death and sin into a challenging program of daily victorious Christian living covering fifty-two weeks of the year instead of the intensely concentrated one-week consideration of Christ's Easter victory, which too often is neglected, if not forgotten, very shortly after Easter.

The word "victory" has seven letters. There were also seven sayings of Christ from the cross. These combined to form the framework for the extended program. Each letter in victory keyed one of the seven sayings from the cross.

A timing problem arose. The Palestine Church and school are distinctly country, with church services on a half-time basis—the second and fourth Sundays each month. The previous Easter the pastor had spoken on "Road Signs Along the Christian Way of Life," making use of the seven sayings as road signs for the Christian. This required so much condensation that it was not satisfactory for the speaker or the audience.

The Victory Program was announced in July in all of the newspapers of the nearby towns. It was to start in August and continue through Easter. This unusually early start for Easter caught the curiosity of the public. This was the only school and church in the area participating in the program. The newspaper of Wolcott, the nearest town, ran a news story of the complete program in two successive issues. The Monon and Monticello newspapers carried news stories of the complete program. These caught the attention of the readers much like a Christmas-in-July event would.

Following Christ's example when he selected the sower going forth to sow as the subject or starting point of a sermon, the titles in the Victory Program made use of currently popular expressions rather than strictly Bible or theological terms. The Easter victory was to become daily victorious Christian living in every way possible.

The first three Sundays of the program made use of the V in victory. Titles included (1) Valiant Prayer and Plans, (2) Vim, Vigor, and Vitality, and (3) Valuable Loving Forgiveness. The first saying from the cross: "Father, forgive them, for they know not what they do."

In this category came the challenge to "launch out into the deep" and attempt the apparently impossible in personal and group prayers and plans. This was followed by concentration on Christian enthusiasm, strength, and persistence. The personal need for a truly and completely forgiving spirit toward everybody, no matter what might be said or done by the other person, was the thought from the first saying.

The next two Sundays of the program dealt with the I of victory: (1) Illusions of Life and (2) Immediate Salvation. The second saying from the cross: "Today shalt thou be with me in Paradise."

Illusions of life included the deceptive appearance of things material over the things spiritual and also the outward evidence of religious form and ceremony without the deep inner possession of God's love in life. Immediate salvation emphasized that Christianity is not living and looking toward a distant tomorrow. Victorius living is living in Christ now. A Christian today will not be at all anxious about a promised tomorrow.

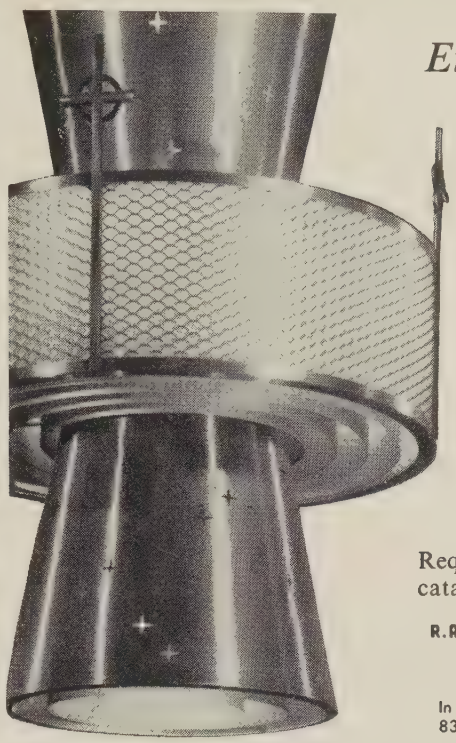
Then came three C Sundays: (1)

*South Bend, Indiana. Minister, Palestine Church, White County, Indiana.

Robert Curl

FREE TRIP FOR THIS PROFESSOR

Dr. Robert Curl, head of the field education department, Perkins School of Theology of Southern Methodist University, Dallas, Texas, recently received a letter from Andrew Hobart, president of the Ministers Life and Casualty Union, which told him he was going on a trip to a mission field. He had just received a check from this ministers' insurance company, and this seemed to be an unusual extra benefit. It appears that the check he received included the twenty-five millionth dollar that the company had paid in benefits. His award is an all-expense air trip to any mission field in the world which he may choose.



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Crosses and Crowns, (2) Crusaders for Christ, and (3) Consideration of Others. The third saying from the cross: "Woman, behold thy son; son, behold thy mother." Here again the emphasis was placed upon the importance of daily Christian living, not just Sunday enthusiasm.

The T of victory was used on two Sundays: (1) Temptations Along the Way and (2) Tested. The fourth saying from the cross: "My God, my God, why hast thou forsaken me?"

Tests and temptations are naturals together. A very wide variety of these temptations and tests was included rather than two or three "stock" ones. Each Christian was urged to think of his or her own temptations and tests rather than those of others.

The O was used on three Sundays: (1) Obstacles and Objections, (2) Opened Heart and Life, and (3) One Strong Desire. The fifth saying from the cross: "I thirst."

The obstacles and objections presented the many excuses given and the hindrances to victorious living for the Christian as well as for the one who has not become a Christian. The opened heart and life emphasized the basic fact of Christian living—a heart and life opened to and filled with an active God's love. The Christian should live daily with one strong desire—to live Christ and God's love everywhere.

The R was used on two Sundays: (1) Rejoicing and (2) Reward. The sixth saying from the cross: "It is finished."

As victory brings rejoicing, so victorious living should produce an inner joy in any experience in life. The Christian who lives victoriously will have a smile instead of a frown or tears.

The Y of victory brought the program to a grand climax that continued to carry on in the lives of the people long after Easter had passed. There were three Sundays for Y: (1) Yardsticks of Life, (2) Yokes for You, and (3) Yielded to God. The seventh saying from the cross: "Father, into thy hands I commit my spirit."

The yardsticks contrasted the measurements set up by society, the local community, the caustic critic, a local school or church, and the individual himself with the simple yardstick set up by God for godly living.

The yokes reminded the people that the individual is yoked with the people using that same yardstick for their lives. God's yardstick means being yoked with him. The closing Sunday, Easter, reminded the people that Christ's victory over death and sin came because he was yielded to his Father's will. In like manner victorious living day by day comes from being yielded at all times to God.

(end)

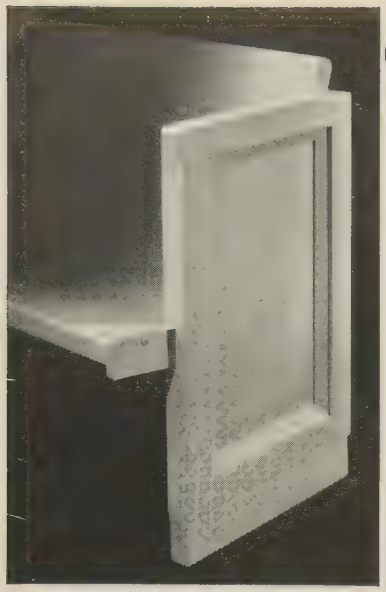
I SHALL NOT WANT

I shall not want, God leadeth me
Beside still waters, only He
Can make my footsteps firm and straight—
Restore my soul if I but wait
And trust in Him continually.

His rod and staff set all men free.
Through eyes of love, I too shall see
The clouds of evil dissipate;
I shall not want.

Love maketh enemies to flee,
And discord has no power if we
But trust in Him to liberate
Our hearts from fear, and peace instate.
With confidence I come to Thee;
I shall not want.

Anne B. Marley
Austin, Texas



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Parable of the Roses

James E. Walker*

Once there were two men, each of whom was given a rose with the instruction to keep it and enjoy its beauty.

The wise man found a bright sunny spot in well-drained soil, and there he carefully planted his rose. Year after year he tenderly cultivated, fed, pruned, and sprayed his rose. In return for his loving care the rose regularly produced a brilliant display of beauty and fragrance—much to the delight of the wise man.

The foolish man took his rose and quickly dug a hole, and throwing dirt around the roots of his bush, he rushed on his way, for he had many appointments. Occasionally he would return to his rose and complain that it still had no blooms.

Which of these two men, do you think, did the will of the Master?

* * *

How would the Master, Jesus, interpret this parable? Would he not simply say:

> Each man has been given one soul, with the instruction to use it and enjoy its beauty. The wise man is he who goes and finds a nice community in which to live and places his roots deep into the work of God's church. Regularly he feeds his soul in worship and prayer; carefully he prunes his soul by forgiving others as he would have God forgive him; after each rain he sprays his soul with God's love. Then regularly the soul blossoms to show forth the beauty of God's love.
>
> The foolish man is he who takes his soul, digs his little hole, lives only for himself, never worships God, refuses to forgive anyone, and asks no one for forgiveness. Yet in return he expects, yea verily demands, blessings from God's bounty, then complains when they do not appear.
>
> Which of these two men, do you honestly believe, would appreciate the love and beauty of God?

(end)

*Minister, Rocky River Presbyterian Church, Rocky River (Cleveland), Ohio.

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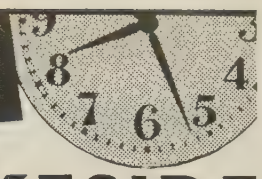

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"Lest They Forget"

Graham R. Hodges

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To give the individual pledger a weekly reminder of his pledge, we designed a rubber stamp like this:

MY COMMITMENT
FOR MY CHURCH
Local Expenses $.....
Missions $.....
Total Per Week $.....

Imprinted in red ink inside each envelope flap and filled in with the correct figures by the church financial secretary before the envelope boxes are given or mailed out late in December, this simple device won't allow even the most absent-minded member the luxury of forgetting.

Such a stamp costs only a couple of dollars but will mean hundreds over a period of time. It can be used for years, of course. Any additional material needed can be added according to the local church's requirements. If a single envelope is used for a "united budget" system, perhaps only one line would suffice.

Members have expressed appreciation for this factual reminder. Even the most faithful can forget. For the amount of money expended this is the best silent, inoffensive reminder we have yet devised for our pledgers.

(end)

*Minister, Emmanuel Congregational Church, Watertown, New York.

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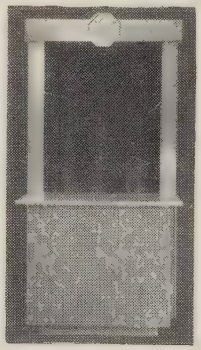

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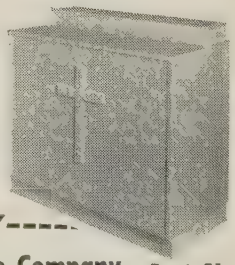

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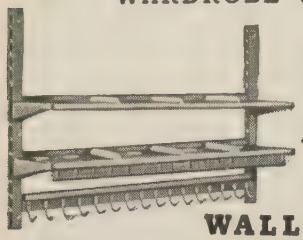

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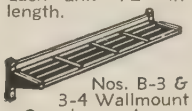

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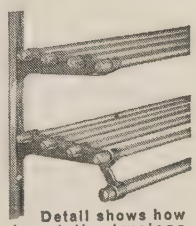
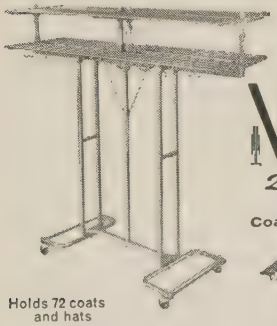


Detail shows how dove-tail extrusions (which mount on any centers) hold brackets at any desired height.



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Restraints on Church Sites

Arthur L. H. Street

Unless there is a restriction in the recorded title under which a lot or plot is owned, or in a zoning ordinance, a church structure may be erected on the lot even if the district in which it is built is wholly residential in character.

A decision rendered by the Wisconsin Supreme Court notes that there is a legal distinction between a restraint imposed by a clause in a deed to real estate and a restraint imposed by a zoning ordinance. (Hall vs. Church of the Open Bible, 89 N. W. 2d 798)

In that case a zoning ordinance was not involved, but owners of lots in a lately established housing subdivision held title subject to this condition: "No lot shall be used except for residential purposes. No building shall be erected, altered, placed, or permitted to remain on any lot other than one detached single-family dwelling not to exceed two and one-half stories in height and a private garage for not more than two cars."

Defendant church corporation acquired title to a tract subject to this condition. (Such conditions are legally termed "restrictive covenants.")

Construction of a church building on the property was blocked by injunction in a suit started by other owners of tracts in the same subdivision under deeds containing the same restraint.

In recognizing plaintiffs' right to the injunction, the Supreme Court said:

> Appellants argue that the language "no lot shall be used except for residential purposes" is ambiguous as to meaning, and contend that they should be permitted to introduce evidence to clarify the ambiguity. We cannot see how the language could be made more plain. There being no ambiguity, the intent must be arrived at from such language. . . .
>
> It is a well established rule that a covenant restricting land to residential use, inserted by the proprietor in a conveyance of his lands, inures to the benefit of all the purchasers where it is inserted for the purpose of carrying out a general plan or scheme of development, and that it constitutes at least an equitable servitude upon the land, and constitutes a valuable property right which a court of equity will enforce in the absence of facts and circumstances making such enforcement unjust or inequitable. . . .

Appellants' position seems to be that the restriction, while enforceable as against industrial or commercial use, is void as against churches. This resolves itself into the question whether the restrictive covenant is void as against public policy.

As the trial court pointed out, the law recognizes a substantial difference between the exclusion of churches by zoning ordinances and by restrictive covenants. The majority of courts, on constitutional grounds, refuse to uphold the exclusion of churches by zoning. Appellants' argument as to the value of religious institutions to society might be well advanced if we had a zoning ordinance before us. See State ex rel. Synod of United Lutheran Church vs. Joseph, 1942, 139 Ohio St. 229, 39 N. E. 2d 515, 138 A. L. R. 1274. But restrictive covenants excluding churches have universally been enforced. See Volume 70, Harvard Law Review, 1437. A basic reason for the difference which the law recognizes would seem to be that zoning is a governmental action while restrictive covenants are agreements between private individuals. There is nothing in the record to show that there is any concerted movement in the city for the exclusion of churches. Conceding the social value of churches, it is nevertheless true that churches, like other places of assembly, produce noise, congestion and traffic hazards. The exclusion of uses which create such conditions in an area planned as residential cannot be said to be against public policy. Owners of land in the plat have the right to impose such a restriction and

(turn to page 70)

*Practicing attorney of Minneapolis, Minnesota, and Gulfport, Mississippi. For many years the legal correspondent for "Church Management."

NEW BOOKS

WORSHIP

WORSHIP: A Study of Corporate Devotion by Luther D. Reed. Muhlenberg Press. 437 pages. $6.75.

This is one of the truly great books on the subject of worship. The author is a very wise and experienced man. For some years he was president of Lutheran Theological Seminary in Philadelphia, and he has been closely associated with the many movements in liturgy.

Yet the book has its limitations. It discusses primarily worship practices in Lutheran churches. This philosophy of worship in several instances will be challenged by ministers of his own faith. We doubt very much that Edward Frey, executive director of the Department of Church Architecture of the United Lutheran Church, Dr. Reed's denomination, would agree with him that the choir should preferably be placed in the chancel. There are many others, we think, who would not want to give complete loyalty to the choir processional.

But to get back to the book. It offers an introductory chapter on the spirit of worship, eight chapters on the form and content of worship, seven chapters on the ministry of music, and nine chapters on leadership.

Dr. Reed would have liked to keep all church buildings true to the Gothic, but he knows that a compromise must be made in a changing age. He is reconciled to the contemporary style, provided it is equipped with the facilities so necessary for good worship and is dedicated to the redemptive Christ. The altar is all-important in his concept. We do not find any sympathy for a free-standing altar or the communion table which has a part in the Reformed churches.

When we write that the book is written from the Lutheran point of view, we certainly are not disparaging its contents. Upon reading the several chapters dealing with liturgy and vestments, one begins to appreciate the contribution of a church whose roots go back many generations in church history. The material presented gives readers a picture of a church with a liturgical significance which cannot be realized in the informal services of non-liturgical bodies.

The author is careful of his words and his phrases. Lutheran ministers do not wear gowns or robes; they wear vestments. Choirs are urged to select their vestments for religious symbolism rather than colors.

The section on music offers a voluminous quantity of hymns and anthems for quality worship.

The author speaks with appreciation of the advances made in liturgy during the past two generations. He gives a dramatic story of the recovery of the symbolism of words, prayers, and liturgy. But the reviewer gets the feeling that he stops a little too soon and that, had he gone farther, he could have discussed some very modern tendencies such as are urged by the Liturgical Commission of the Protestant Episcopal Church, another church which dates back in history but which seems to be moving toward simplicity in liturgy and church practices.

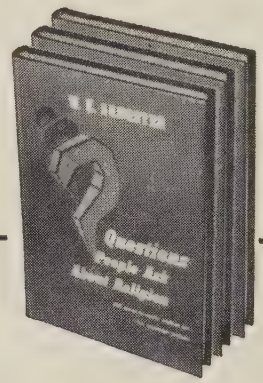
W.H.L.

THEOLOGY

THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS by Thomas F. Torrance. Wm. B. Eerdmans Publishing Co. 150 pages. $3.00.

This is a book which deserves to be placed on every minister's required reading list. In the first place it deals with the very heart of the biblical message, which is gospel in the literal sense, God's amazing grace. Secondly, Dr. Torrance's treatment of this primary topic embodies such theological and scholarly excellence and clarity that the reader gains a fresh and radically deepened insight into the startling and awesome character of biblically defined grace.

3 NEW BOOKS for your Church Library



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By examining all that the New Testament, legend, tradition, and early Christian and Jewish writers have to say, Dr. Barclay presents here a vivid picture of the twelve disciples and James, the brother of Jesus, dealing with the problem of identification before he proceeds with his discussion of the first Christians. ***$2***

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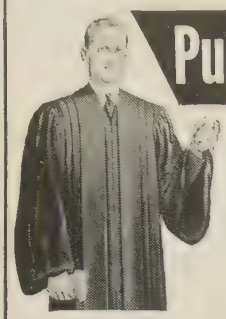

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In his Introduction the author presents a very cogent etymological study of the Hebrew and Greek antecedents of the New Testament term for grace, *charis.* He delineates the Greek usages for this word in classical and hellenistic Greek and in Philo, then indicates the points at which these usages led to a sharp divergence from the Hebraic concepts of the Hebrew Old Testament, primarily through the failure of the Septuagint to convey their peculiar significance. The author next develops the actual Old Testament concept of grace as indicated by several Hebrew terms, especially *Hesed* and *Tsedeq* in the unity of their complementary relationship.

From this discussion the reader is treated to an excellent exposition of the unique New Testament understanding of this Old Testament sense of grace as fulfilled and embodied in Jesus Christ, and particularly as St. Paul comprehends the meaning of grace:

> . . . the breaking into the world of the ineffable love of God in a deed of absolutely decisive significance which cuts across the whole of human life and sets it on a new basis. That is inseparably associated, and supremely exhibited on the Cross by which the believer is once and for all in the right with God. (page 34)

This basic definition, according to Dr. Torrance, is precisely and exclusively what Paul means to convey in his use of the term *charis.* An analysis of the departure of the earliest Fathers from this biblical norm comprises the bulk of the volume.

C.H.B.

THE MIND OF ST. PAUL by William Barclay. Harper & Brothers. 256 pages. $3.50.

William Barclay is an English minister who has won meritorious fame for his interpretations of the New Testament. In *A New Testament Wordbook* and its sequel, *More New Testament Words,* and as editor of the Westminster Daily Study Bible Series, Dr. Barclay has helped his readers to go behind the factual material to the truth of the New Testament. Once again he has done this with equal merit as he interprets the mind of Paul for the modern reader.

In his opening chapters he is careful to describe the answer to prevalent blasphemy concerning the place of Jesus in Paul's thought, showing that always God is first, Jesus is second; that the two are never equal; that Jesus did not create a God of love, but revealed him.

He goes on to open up for minister and layman the major theses of Paul concerning the divine initiative, the incarnation, the meaning of grace and of faith and of sin, and so on. Barclay's method is that of a guide in a wilderness who makes the maze of conflicting paths as easy to travel as a superhighway. This is a splendid book for laymen to study over a period of months.

H.W.B.

MAKER OF HEAVEN AND EARTH by Langdon Gilkey. Doubleday & Company, Inc. 511 pages. $4.50.

This is a brilliant and significant study, and it is difficult to escape the conclusion that the youthful author is a rising star in the firmament of theology. A background of thorough scholarship, a clarity of style, and a penetrating insight into contemporary life combine to provide that impression. The son of a distinguished father, Langdon Gilkey trained at Harvard and Columbia and Union Theological Seminary, and at Cambridge under a Fulbright award. He has had teaching experience at Vassar College and Yenching University, and at present is a lay professor on the faculty of the Divinity School at Vanderbilt University.

Basically his book is a study of the Christian doctrine of creation placed in the setting of recent findings from the physical sciences, metaphysical philosophy, the study of myth and symbol, and related to the urgent human problems of meaning, security, and destiny. There are ten chapters. The first is an introduction to the problem of creation. The next two deal with what the idea of creation is about and what it means. The next six treat of God as Creator, creation and the intelligibility of our world, creation and the meaning of life, creation and evil, creation and the gospel, and creation and life. The final chapter is entitled "Speaking of God." While all these chapters have their special value in the whole treatment, the chapter on creation and the meaning of life will make a marked appeal to the readers whose responsibility it is to deliver at least one sermon a week.

At the end of each chapter there are from two to five pages of notes and

comments, and at the end of the book there are a dozen pages of index.

In a time of much confusion of thought it is refreshing and inspiring to receive such a thorough reinforcement from a scholar of the younger generation on what has been through the centuries the major doctrine of Christianity. Let these sentences from the last paragraph of Langdon Gilkey's book bear their witness: "A Christian's idea of God, therefore, is not a mere jumble of contradictory elements, some philosophical and some religious. It is centered about the love of God as that is known in Jesus Christ, a love that has created us for fellowship with God, and then recreated us into new life when we had fallen away from that fellowship. For as Christians we know God as the source of our existence only when we first know him to be the love that will not let us go."

F.F.

GOD'S IMAGE AND MAN'S IMAGINATION by Erdman Harris. Charles Scribner's Sons. 236 pages. $3.50.

The author was trained at Princeton, Columbia, Union Theological Seminary, Edinburgh, and Oxford, and has been a teacher of theology and the headmaster of a boys' academy in the years since. At present he lives in New Haven, lectures at Yale Divinity School, and teaches at Prospect Hill School.

Out of this somewhat varied background Dr. Harris has given us a most stimulating book which is exactly described by its title. We are in a period when all sorts of people have all sorts of ideas about the Deity. For a businessman God is a Partner. Some refer to him as the Man Upstairs. A highly publicized actress has alluded to him as a Livin' Doll. There are many varied references to be found in current statements. What do we think of this?

In a series of ten chapters the author provides us with conceptions of God in terms of the theist, the Bible, our tradition, the godly, the guided, the cults and the sects, the righteous, the hymns and songs of Christendom. This treatment is offered with insight and sympathy, utterly free from any phrase which could give offense. Above all, this treatment is constructive, full of positive suggestions. The author's style is delightfully clear. All in all, he builds well on this thought expressed in his Preface: "If Socrates can say that the unexamined life is not worth living, maybe we can agree that an unexamined faith is not worth having."

There are ten pages of notes and index at the end.

F.F.

MOTHER INDIA

JOURNEYS ON THE RAZOR-EDGED PATH by Simons Roof. Thomas Y. Crowell Company. 204 pages. $4.00.

This is a very interesting book by a young man who went to India with the desire to follow its roads and highways to find the secret source of strength of Mother India. The razor-edged path is a poetic figure which describes the quest of the seeker who interviewed many wise and holy men as well as those in modest spheres of life.

Of course the eternal secret he wished to find was the method of meditation which makes life meaningful. He listened well, and much of the book consists of quotations of what he witnessed and heard. He describes the five levels of meditation, the six and the eight occult powers, the five great yogas. As you turn the pages you get from fable and fact a good picture of the spirit of the East. You see the author finding his way as he travels a road of spiritual peril until in the closing chapter he makes his confession:

"In the name of the God of Love whom I adore, and in the light of the personal integrity which makes that love for Him possible, I find it a hopeless enterprise to attempt to confine our God within the strait-jacket dogma of any single sect, or denomination, or even religion."

W.H.L.

PRAYER

PRAYER IS THE SECRET by Reginald E. O. White. Harper & Brothers. 143 pages. $2.75.

A year ago, in *They Teach Us to Pray,* Dr. White of Birkinhead, England, revealed an unusual ability in biblical biography and prayer interpretation as he pictured prayer in the Old Testament and in Jesus.

This volume considers all phases of prayer as seen through the Book of Acts and the letters of the New Testament. The warmth and zest of the biographical material of the former book are missing,

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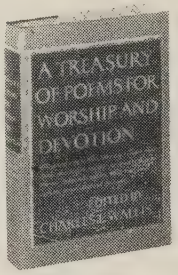

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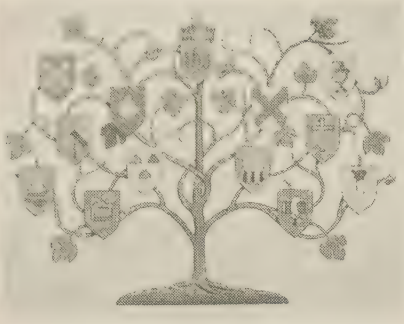

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but once again Dr. White reveals his profound insight into the life of prayer.

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Each chapter is based on New Testament verses but quickly moves off into the ideas and experience of the author. The two are fused helpfully.

H.W.F.

PRAY YOUR WEIGHT AWAY by Charlie W. Shedd. J. B. Lippincott Company. 158 pages. $2.95.

A very entertaining and inspirational book is this. Your reviewer has not tested its efficacy, but the author obviously knows whereof he speaks as he has succeeded in freeing himself from the burden of one hundred unwanted pounds.

In these days of prosperity and this land of plenty every other method has been tried to conquer the weakness of overindulgence, so why not prayer? And this new approach under the author's guidance sounds very plausible.

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Of special interest in his Appetite Alphabet with its brief reminders for the calorie-conscious. Here are two excerpts:

P . . . Potatoes are taboo! There's one exception. A baked potato without butter contains fewer calories than a cup of peas.

W . . . Watermelon is wonderful. I like spring, summer, autumn, winter, but if I were forced to choose one season and stop the calendar forever, it'd have to be late summer. Give me a sweet red slice of cold watermelon—forty-five calories, and every one of them food for my soul!

E.B.E.

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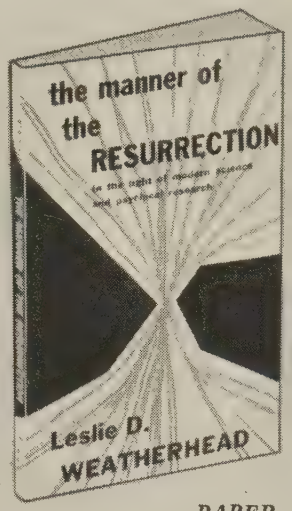

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BUSINESS

THE GOOD BUSINESS TREASURE CHEST by James A. Decker. Hawthorne Books, Inc., 367 pages. $4.95.

This book belongs on the shelf of every business man and woman. Lowell Fillmore, who is president of the Unity School of Christianity, writes in the foreword that the volume is presented to the public to show that "successful business, in its true sense, is an atmos-

phere of peace, harmony, good will, success and true, loving interest in service." In contrast to the philosophy of "let the buyer beware," the editor of this volume believes that these collected essays, poems, and sayings are living proof that Christian principles are the best basis for business.

The book is very easy to read. Picked up for a minute or an hour, it will reward the reader. The anthology is compiled from the issues of *Good Business* covering the years from 1922 to 1957. Each chapter (there are eighteen) contains from three to ten selections. Some of the titles are interesting: What's Holding You Back? Your Only Real Security, The Truth about Debt, The Importance of Dreaming, and Words That Can Change Your Life. Some of the authors are such well-known men as J. C. Penny, Goodwin Knight, Lloyd C. Douglas, and others. The books surely fulfills its main purpose, which is to bring inspirational thought to those who wish and need it.

W.L.L.

LUTHER

***SERMONS ON THE GOSPEL OF ST. JOHN* by Martin Luther. Concordia Publishing House. 448 pages. $6.00.**

Occasionally Luther's preaching assignments forced him into an extended engagement in one place. Such an instance was the missionary expedition of Johannes Bugenhagen, pastor of the church in Wittenberg, to found and organize the Protestant movement in Lubeck. His mission required a year and a half. During most of this period, at least from November 5, 1530, to March 9, 1532, Luther preached in the chief city pulpit in Wittenberg an average of three sermons a week, on Wednesday, Saturday, and Sunday. On Wednesdays he expounded the Sermon on the Mount from Matthew 5-7 (see Volume 21, this series), and on Saturdays he continued the exposition of the Gospel of John previously begun by Bugenhagen. The forty-five sermons delivered in this Fourth Gospel series begins with John 6:26 and extends through John 8:41.

The content is Luther all the way. He concentrates on Christ the mediator and finds ample opportunity to stress his favorite doctrine of justification by free grace through faith. Once again these sermons were preached freely from notes; Luther had taken this assignment

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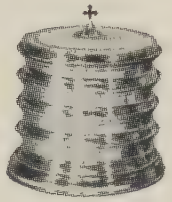

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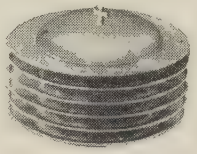

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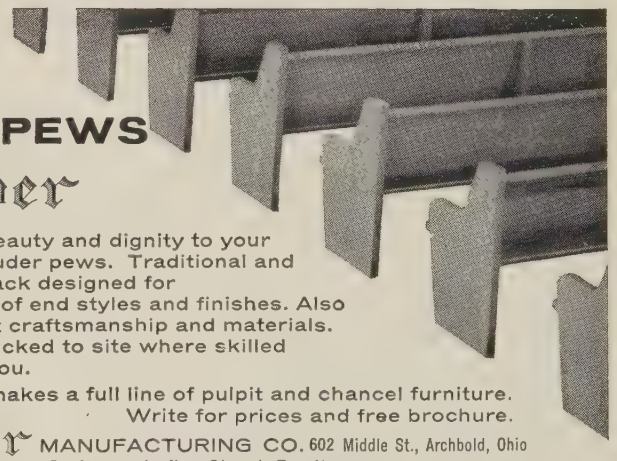

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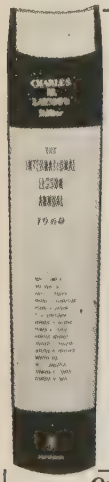

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in addition to all his regular work, of course, and would have been pressed to write them out completely. They first appeared in print at Eisleben in 1565, edited by Johannes Aurifaber who copied them from the manuscript notebooks of no less than four reliable scribes who heard Luther preach them.

Ill from the very beginning, Luther's health rapidly deteriated during these sixteen months, so that he pressed Bugenhagen to return and release him from this heavy responsibility. Exhausted, Luther gave up on March 9, 1532, even though Bugenhagen did not appear until April 30.

The splendid translation by Martin H. Bertram of this Volume 23 of *Luther's Works* (the only instance where the volume number corresponds with the standard Weimar edition wherein these sermons appear in German) adds clarity and pleasure to these timeless sermons. Walter A. Hansen has prepared a very detailed, useful index of topics covering twenty pages.

R.W.A.

THE BIBLE

***THE GOSPEL ACCORDING TO THOMAS*, translated by A. Guillaumont, Henri-Charles Peuch, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih. Harper & Brothers. 62 pages. $2.00.**

Not from the area of the Dead Sea but from a ruined tomb near Nag Hamadi in Upper Egypt comes this latest manuscript discovery. It was located with some thirty other manuscripts in an earthen jar. Covered with sand, which served as a preservative, the leather manuscript appears in pretty good shape. Its translators feel that it must have been written into Greek near 140 A.D.

The English translation is published in parallel columns with the Greek. The author seems to have used the same resources as the other evangelists, but because of the earlier date of this material, it may be that we are closer to the actual words of Jesus.

Due to the fact that the manuscript came from a Gnostic community, it may give valuable information in future studies about the second-century Gnostics.

This reviewer finds certain verses in it which certainly are not in our present texts. Some of these are worthy of serious comment. For instance, just what is the meaning of these words:

"Simon Peter said to them: Let Mary go out from among us, because women are not worthy of the Life. Jesus said: See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every women who makes herself male will enter the Kingdom of Heaven."

Perhaps a Gnostic influence is responsible for this insertion into an earlier text.

W.H.L.

***MEN OF TOMORROW* by Ewald Mand. The Westminster Press. 224 pages. $3.00.**

Ewald Mand is a noted Estonian novelist who was educated in his native land and also in the United States, having received the B.D. and S.T.M. degrees from Andover Newton Theological School. He was secretary of the Estonian Baptist Union during the Russian occupation. Seized by the German Gestapo in 1944, he escaped to Sweden. In 1946 he returned to America where he has lectured at Andover Newton, and is now pastor of the First Baptist Church of Amherst, Massachusetts. Most of his books have been published in Estonian or Swedish, but several are now available in English.

Stories from the Bible for Youth of Today is the subtitle of this volume. It is indeed a very interesting and charming book which should appeal to youth, especially of junior high age, although it would be of interest to many somewhat younger or older. The story of the Bible is presented through biographies, beginning with Abraham and Moses and continuing through several of the prophets to Jesus and some of the apostles. The final story tells of the development of the New Testament and closes with a brief interpretation of the Book of Revelation which came to the persecuted Christians as an assurance of the final victory of God and his kingdom through the Lord Jesus Christ.

There are few, if any, books of Bible stories for youth that can compare in excellence to this. The author reveals himself, not only as one trained in the Bible and theology but also as a literary craftsman of rare skill. This book will be a blessing to teachers of youth and young people in their homes and churches.

C.W.B.

A Male Looks at the Nursery

A Must in Reaching Young Parents

George F. Cain*

A church roll heavy with the names of young married couples is a mark on which many a pastor has set his sights. Reaching young fathers and mothers for Christ and the church is the goal of most congregations. However, a host of pastors are calling the wrong plays, and a multitude of church members are not familiar with winning strategy.

Whenever you find a number of young married couples you will also find children and babies. Many a precious bundle from heaven has stood in the way of young parents, keeping them from faithful church attendance and spiritual growth. Some will say that they are using the baby for an excuse, and that they should bring the child to church. But I do not believe that anyone who has observed a young mother wrestling her offspring through Sunday school and church for three consecutive Sundays, under the glaring stares and deep sighs of those seated about her, will judge her too harshly if she fails to answer the bell on the fourth Sunday. After all, what is gained by her attendance? She gets little or nothing from the service; the infant is worn out, and often made sick, to say nothing of the dozens of people who are disturbed.

We do not hesitate to build recreation halls and gymnasiums for our youth. Then why not a nursery for this so important group who some have called the bedrock of the local church?

A nursery and its operation must be carefully and efficiently planned, or it may prove to be a hindrance instead of a help and a blessing. A mothers' room, or a "bawl" room as it is often called, has been a popular idea with many architects and church leaders for at least a generation. In spite of its popularity, it has not proven functional; and in too many cases it has been a waste of building space and money. Why? Because if you get three or more mothers and their babies in one of these glassed-in compartments, one baby is sure to become irritated and set up a howl. Then you have a chain reaction, and bedlam is the result. If by some miracle the babies are all free from the colic and temper spasms, there is apt to be a gossipy mother in the bunch; and in a soundproof room with an audience of other women, just try to stop her. Any way you fix it, if there are three or more mothers and their babies in a "bawl" room, the mothers will get little from the service; and few mothers have the stamina to take it for more than the second Sunday.

In southern California a church built a plush "mothers' room" which was second to none; but after the third Sunday it was not occupied for a year and a half, at which time it was put to another use.

The type of nursery that has proven successful wherever it has been tried is a small, compact room for crib babies only, with an efficient, uniformed attendant in charge. Now may we enlarge upon the statement we have just made?

It must be small and compact. To watch and care for twelve infants in large cribs scattered over a room thirty feet by fifty feet, one would have to have roller skates and travel at the speed of a sputnik. The way to keep the floor space to a minimum and shorten the steps of the attendant is to use small, two-level bunk cribs, with an aisle between two rows of them. There should be a lavatory, changing board, and cabinet at one end of the aisle, and a receiving door at the other. A window may be located above the lavatory or above one side. With this arrangement an attendant standing in the center of the aisle can see and almost touch twelve babies, which are as many as one person can care for. Another reason for making the cribs small is that you won't be bothered by mothers who want to put five-and-six-year-olds in a crib for a nap.

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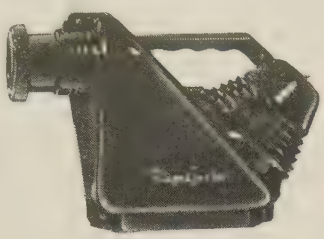

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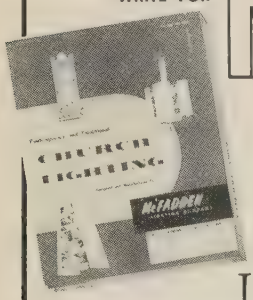

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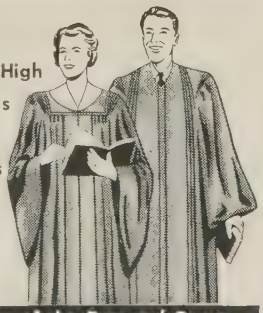

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turns are little better than no attendant at all. Mothers are slow to leave their most prized possessions with just anyone. A small child will soon become used to the same person, but if the personnel is continually changing, the smallest baby will recognize it and be ill at ease and fretful. Employ a woman who loves children, a registered nurse if possible. If necessary, furnish uniforms and pay her a reasonable wage. The increase in attendance as the result of good nursery care will more than pay all expenses incurred.

The attendant must be neat and clean, and the nursery must be spotless at all times. The walls and all furnishings must be washed regularly with a mild disinfectant soap. The keeper of the nursery must wash her hands after handling each child. No baby should be returned to its mother wet or soiled. To avoid this, every child should be checked shortly before the end of the service or meeting. Paper or disposable diapers should be kept on hand for the baby whose mother failed to bring a change. Wet or soiled diapers should be returned to the mother in a cellophane bag, wrapped in paper or in a paper bag The linen should be used but once and then laundered. Therefore, make it white; it looks cleaner. Sheets should be made like a pillow slip, the mattress put into one as you would a pillow, and the open end closed with two ties. This prevents the sheet from becoming wrinkled or working off the mattress. The mattresses or pads should be covered with waterproof material. Don't try to use rubber sheets.

Babies with fevers, skin rashes, colds, or any evidence of contagious infection should never be admitted to the nursery. If an epidemic of some kind can be traced to your nursery, you are finished; you might as well close it up. But this need not happen if proper care and precaution are employed.

The door to the nursery should be a divided or dutch door. The bottom half is locked and the mothers do not enter the nursery. The baby is handed over the bottom half of the door, which has a counter top. The one in charge gives the mother a plastic number and pins one bearing the same numerals to the infant's clothing. Even if the worker can remember the name of each child, this system will give the parents confidence.

Have rigid rules and stand by them. You may lose a few clients, but you will gain many others.

The nursery should be located far enough from the sanctuary and meeting places that the cry of a baby cannot be heard by the parents in worship or at a meeting.

A good nursery will prove a tremendous aid in reaching young parents, if it is constructed and operated properly.

(end)

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When the Minister Needs Rest

P. Burnell*

Come ye yourselves apart into a desert and rest awhile.—Mark 6:31

We are attracted to our Lord not only because of his intense love of God but because of his deep, undying love for men. He loves ordinary folks. He understands you and me as we could never understand each other. As we go about our daily tasks his love is all around us—the love that is both human and divine. We know that he has been this way before us; we realize that his humanity was subject to life's uncertainties, struggles and worries, sorrows and joys, just as we are. He labored as we labor, he grew tired, and he sought rest, too.

No wonder it is recorded of him, "The common people heard him gladly." He won them by his love. He was so considerate! He understood their needs. Although his mighty utterances, spoken with authority, convinced them that he was "different," and his deeds of healing and mercy amazed them, yet the fact that he was human endeared him to them. But gradually the realization dawned upon their minds that because he was essentially different he was thus able to supply all their needs.

The twelve disciples, who shared an intimate relationship with their Master for three years, had a wonderful experience of his concern, his understanding sympathy, and his patience with the frailty of their humanity.

On the occasion of our text we notice that when they had fulfilled their Lord's commission and had given of their utmost, he not only recognized their need of rest but offered it to them. He knew better than anyone else that a preaching and healing mission is exhausting, physically and mentally.

All faithful work saps our energy. We become tired, and when we are tired we can no longer give of our best. We need rest—a holiday, if you like. Those of us who are Christians have our Lord's word for it: "Come ye yourselves apart into a desert place and rest awhile."

For the next few weeks holidays will be in full swing. Many people will be having a break from the normal routine of everyday life. Hence, it would be a pity if this break were not used to the fullest possible advantage. It is very easy to waste a holiday. By that I mean spending it in such a fashion that when we resume our normal occupations we are in no way refreshed. Actually that is a threefold sin—a sin against ourselves, against our fellows, and—worse—against God. We cannot serve him through our work if we have neglected to refresh ourselves in body, mind, and spirit when the opportunity comes our way.

What is the first thing our text tells us to do? "Come ye yourselves apart . . ." In so many words, we are to withdraw ourselves completely and entirely from that which makes up our normal, daily routine. We need a change of environment, a change of scene; we must get away from that which is familiar—so familiar that it has made us irritable and bad-tempered.

I was reading the other day of a minister who, being constantly surrounded—as ministers are—by people all the year round, chose for his holiday to be the only passenger on a tramp steamer going to an unusual part of the world. He enjoyed every minute of the trip and found the company of a few sailors exactly the kind of company he wanted. We can't all do that, for obvious reasons; but if we spend our time surrounded by many people, as that minister did, we can at least adopt the same principle. "Come ye yourselves apart . . . ," said Jesus. Get out of the rut of everyday things.

Our next point is interesting. Jesus suggested the place into which his disciples should withdraw. "Come ye yourselves apart . . ." Where? "Into a desert place." Away from what we mean by civilization—cities, towns, thronged streets, rows of houses, giant buildings; all the noise and clamor, the hustle and bustle of hurrying men and women. Away from that which is man-made. Away from man's world, into God's—into the great, wide, mysterious and wonderful world of nature. So often Jesus had withdrawn from the heat and burdens of the day to a lonely hillside where he was able to rest in a sense of God's presence. Now we find him inviting his disciples to a similar retreat. And he bids us to do the same.

We shall do well during our holiday to wander away and get lost in the wonder and glory of nature's loveliness, to look upon something that is vast and big; then we shall begin to see ourselves and our problems in their true perspective. This is what Dr. Boreham calls a "tonic of big things." Such a tonic is necessary, and it is within the reach of all of us. It is right at hand in the beauty of the world, if only we have the eyes to see it.

"I will lift up mine eyes to the hills," exclaims the psalmist. To the hills—from man to God, from earth to heaven. If we will, we can feel the power of God's presence within the wonderful home of his creation.

In the third place the disciples' retreat was to be a rest. "Come ye yourselves . . . rest awhile." And since there can be no real rest apart from quietness, our Lord's suggestion of rest follows quite logically upon withdrawal into a "desert place."

A good many of us spend our lives, necessarily, in a conglomeration of noises; therefore, to spend our holiday just running from one set of noises to another would be not only unwise but positively harmful. Since our world is becoming increasingly noisier, what we need as much as anything on a holiday is a good big dose of silence. If only we knew it, there is healing in the silence, there is peace.

H. L. Gee tells us in one of his essays that he rested at least twenty minutes, never moving, with his arms on the top of a gate, gazing at the panorama of loveliness before him. Commenting, he wrote: "I did not count the time lost, for I felt I had gathered what someone called the harvest of a quiet mind; besides it is pleasant to be able to stand awhile without being moved on."

Then, of course, we are living in a world where there are a great many voices clamoring to be heard. Many of

(turn to page 74)

***Minister, Handsworth Congregational Church, Handsworth, Birmingham, England.**

of outstanding quality and wearing ease, styled with grace and dignity from excellent fabrics and tailored with all yokes PELLON lined for remarkable shape retention . . . quality robes and pulpit gowns at surprisingly moderate prices.

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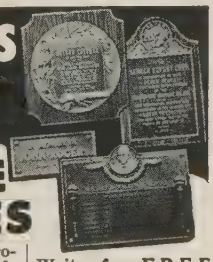

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1/60

RESTRAINTS ON CHURCH SITES

(continued from page 60)

the courts will enforce it.

In Housing Authority of Gallatin County vs. Church of God, 1948, 401, Ill. 100, 81 N. E. 2d 500, 504, where defendants contended, as here, that a similar restriction had no real, substantial relation to public health, safety, morals and general welfare, the court said:

"An owner of real estate has the right to convey it subject to any condition or restriction he deems fit to impose, provided the conditions or restrictions are not against public policy and do not materially impair the beneficial enjoyment of the estate . . . Restrictions upon the use of property in a particular subdivision, as here, and which are imposed as a part of a general plan for the benefit of all the lots affected, give to the purchasers of the lots a right in the nature of an easement, which will be enforced against owners of other lots so affected, where the intention is clearly shown by the restrictions and the enforcement of them is necessary for the protection of substantial rights."

In Bucklew vs. Trustees Bayshore Baptist Church, Florida 1952, 60 So. 2d 182, 183, the court held:

"We fully recognize the high calling of the church. In this enlightened age, churches are not only desirable but are necessary for the happiness and contentment of the people. . . . The high calling of religious organizations and churches does not give them any more right to set covenants at nought than any other organization."

The Hall-Heenan Plat (the one involved in the Wisconsin case) is only five years old; the restrictive covenant is of four years' standing. There is no claim that the character of the area has changed in that time or that violations of the restriction have been permitted to such an extent as to evidence its abandonment. . . .

It should also be noted that appellants, at the time they acquired the property, knew or should have known of the restriction. The covenants were of record in the office of the register of deeds and their deeds incorporated them by reference. . . . Appellants' answer admits, in effect, that they knew

(turn to next page)

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Your order promptly filled. Write us.

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America • England • France

Snowflakes*

You've surely seen a snowflake light
On something dark, to your delight.
You've marveled at its dainty form,
A lacy sprite—out of the storm.
Then more and more white flakes came down;
Each showed its style, its crystal gown,
Each one different from the rest,
Far too many to choose the best.

Still down from the sky the snowflakes pour,
Hundreds of thousands and then some more,
Each one to melt in a moment's time
Or take its place in a scene sublime,
Tracing trees and shrubs with pearl,
Edging fences with silver foil.
Yet artist's dream, and children's fun
Were made from crystals one by one.

Each crystal grows six lovely arms,
All of them with duplicate charms,
But how did each happen to know
The way its neighbor was going to grow?
When each crystal wears its gown
Does it know it's the only one in town?
Its dainty dress of delicate lace
An exclusive model in every place?

What Master Designer creates like this?
Does He first conceive, then express His wish?
Oh dancing, scintillating jewels,
Can you see or feel His creating tools?
Does He cut or chisel or utter a word
That only by raindrops is overheard
Which causes them to change their style
Yet keep on falling all the while?

Though flakes of snow or sands of sea
Or tiny leaves of the Christmas tree,
They all are magically given birth
And scattered profusely over the earth.
Yet while the Father works here

***This tribute to the snowflakes is taken from the 1958 Christmas card mailed by Mr. and Mrs. Edward L. Wertheim to their friends in many states.**

(turn to page 73)

---

of the existence of the restrictive covenant. Yet the church, while withholding the recording of its deed, commenced construction of the building in violation of the restriction. These facts would seem to warrant the same comment as the Florida court made in the Bucklew case, supra:

"In such matters, if there can be any degree of obligation, a more sensitive adherence to the demands of plighted faith might be expected of those professing a high duty of obligation and an example to others." (60 So. 2d at page 184)

(end)

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Unique simplicity and accessibility of mechanism.

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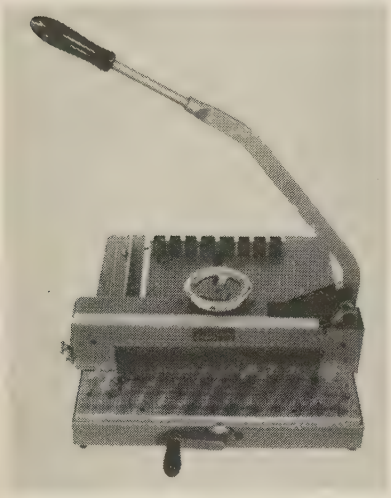

PAPER CUTTER

The basic practical advantages of the large paper cutter are now built into the 1960 models of the "Triumph" manual office paper cutter recently announced by Michael Lith Sales Corporation. Simple operation insures professional cutting and trimming. Designed especially for offices and duplicating departments, it is low in cost and expertly engineered. It comes in two sizes: 14″ and 18″.

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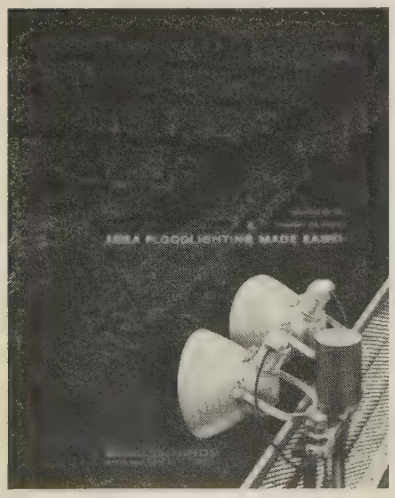

FLOODLIGHTING BOOKLET

For those who are interested in the installation of lighting in parking lots, construction sites, or other open areas, Crouse-Hinds Company has made available a very helpful booklet. Bulletin 2719, entitled "Area Floodlighting Made Easy," contains valuable advice on the selection of floodlights as well as the number of lights needed for the area to be lighted. Footcandle charts and installation diagrams are included.

Circle No. 1602 on coupon.

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on the postage prepaid mailing card and mail. Don't forget to fill out the space for your name, address, and church.

DUPLICATOR PASTE INK

Without slipsheeting, users of the new Tempo Jetdry 2300 paste ink can now duplicate on bonds, other smooth papers, and postcards without ink smudges on the back of the copy. For use in closed single-cylinder duplicators, this instant-drying paste ink produces copy with that printed look. Milo Harding Company, the manufacturer, will send a folder, "That Printed Look," upon request.

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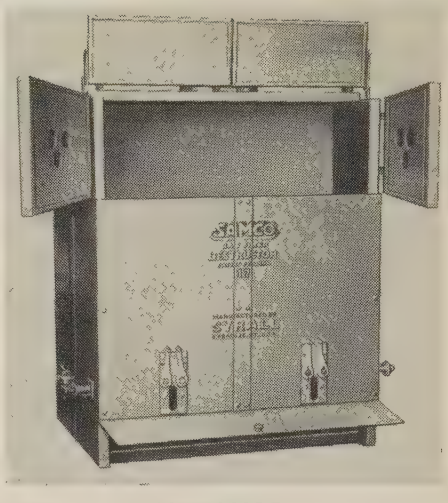

NEW INCINERATOR

An incinerator designed especially to meet church needs for the disposal of all wet or dry combustible materials has been announced by Syrall Manufacturing Company. It has been safety engineered to meet the requirements of outdoor or indoor installation. The unique front and top opening permits the direct emptying of barrels and boxes into the combustion chamber. The equipment may also be operated without fuel if desired. Models are available in capacities of one to twenty-five bushels.

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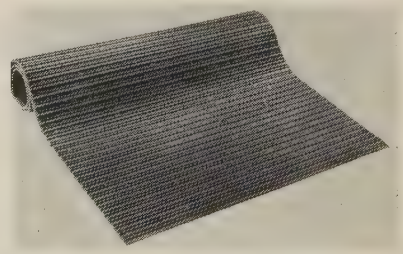

FLOOR MATTING

A new floor matting made of the recently developed Nyracord compound is being introduced by American Mat Corporation. Called Ameritred, this product is ideal as protection for carpeting and other floor coverings. Resilient, it silences footsteps, is exceptionally slip-resistant, wet or dry, and is easy to clean. It is available in cocoa, brick red, green, gray, and black, and comes in rolls 35″ wide, 3/16″ thick, and up to 40′ in length.

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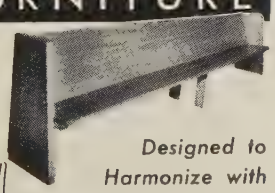

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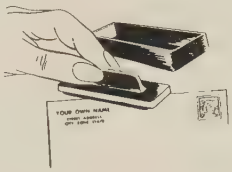

ink pad. This also carries the name and address for imprinting on letters, envelopes, etc. Samples of these items are offered at a very low price for use in selling the idea to your organization.

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SNOWFLAKES

(continued from page 71)

each day
He sustains His galaxies far away
From atoms small to cosmic scene
And all the details in-between.

So whether we travel to outer space
Or stay at home in our own little place,
Whether our problems be great or small,
We know God understands them all.
We gladly commend to His loving care
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Trusting implicitly One who makes—
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THE GRATIAN ORGAN BUILDERS
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Decatur, Illinois

WHEN THE MINISTER NEEDS REST

(continued from page 69)

them have nothing to say, but there is a Voice we might hear if we are very quiet—the Voice that Andrew heard by the Sea of Galilee. John heard it also on Patmos: "If any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

Finally, I wonder if you have noticed one other thing of the utmost importance. It is contained in the first word of our text, the little word "come." Jesus did not say, "Go ye yourselves . . . ," but "Come ye . . ." He went with them. There could be no true rest for those men outside of Jesus. He would give them peace; he would calm their fears; he would restore their faith; he would renew their strength; he would impart to them his abiding love. His presence would give them rest.

For those of us who are Christians, our holiday will not be a holiday from worship, from reading the Bible, from our prayers. A holiday from the normal activities of our own particular church, yes. But in the quiet, undisturbed countryside, or with the blue sea stretching unendingly before us, or in the worshipful atmosphere of a church where we are not known, that which has become commonplace may once more be revitalized, our faith strengthened.

If we know that our religion has sunk to the level of the mundane, let us give our Lord the opportunity to find us again. Leave the door of your heart ajar and he will come in. Listen for his voice, the voice that whispers:

Come unto me, all ye that are weary and heavy laden, and I will give you rest.

With him there is perfect rest.

(end)

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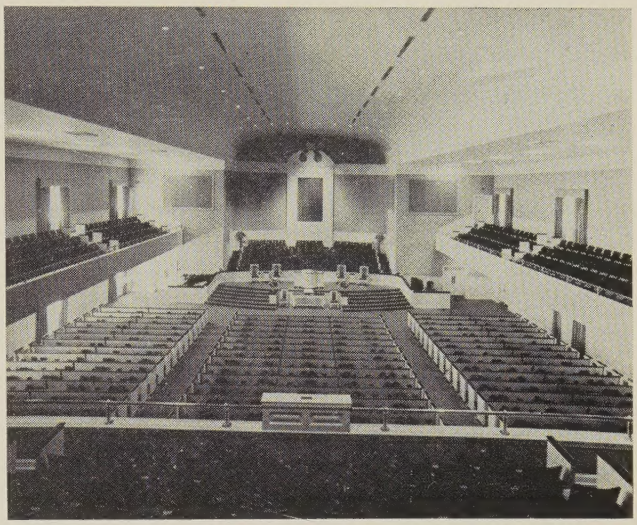
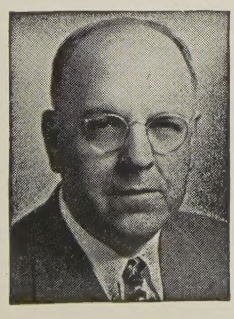
- "Pipe Organ" tone quality and coverage suitable for largest auditorium or smallest chapel.
- Tone created from natural musical source—Wurlitzer Reed—in itself a musical instrument producing true tonalities and pitches governed by laws of physics and science of sound. Wurlitzer Reed is guaranteed for life . . . with stay in tune indefinitely.
- Conforms to regulations of those churches that require a "wind blown" source of tone. Is therefore liturgically correct, because of "wind blown" principle used to activate tone source—the Wurlitzer Reed.
- Playing dimensions and console arrangements conform rigidly to specifications of American Guild of Organists.
- Tonalities from four traditional organ families—Diapason, Strings, Flutes, and Reeds.
- Monitor speaker in console assures organist of hearing music as it is being played, without time lag.
- Priced for every budget . . . flexibly fits any space . . . does not have to be attached to building (a saving in installation cost).
- For tone coverage and amplification, custom-engineered auxiliary tone equipment installed when tone chambers are provided; otherwise compact tone cabinets available, designed and finished to blend harmoniously with surroundings.
- Echo or antiphonal organ easily installed at rear or in front of church where choir is in balcony.
- Console sturdily constructed for long life . . . graceful traditional appearance.
- Quality construction—manufactured by The Wurlitzer Company in its North Tonawanda plant in New York, where sturdy, durable Wurlitzer organs have been precision-built for over fifty years.
- Thousands of Wurlitzer electronic organs are in use today in churches throughout the world.



Riverside Baptist Church, Miami, Florida
Pastor: James W. Parrish

Wurlitzer Concert Model No. 4800



William H. Leach

Editor, *Church Management*

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179	**Taylor, Marvin A.** Insurance Counsellor	43
180	**Timber Structures, Inc.** Laminated Arches	Second Cover
181	**Turney Wood Products, Inc.** Church Furniture	35
182	**U. S. Bronze Sign Company** Bronze & Aluminum Plaques	50
183	**Upper Room** Devotional Booklets	66
184	**Verdin, I. T. Company** Automatic Bellringers	58
185	**Vogel-Peterson Company** Coat & Hat Racks	60
186	**Ward, C. E. Company** Choir & Pulpit Robes	68
187	**Wells Organizations** Fund Raising	Back Cover
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OUR BIG THREE

Family Church Record and Personnel File*

NOTE THESE FEATURES

1. *Fits the standard size letter filing cabinet*
2. *Complete church record for each member of the family*
3. *Records pastoral calls*
4. *Provides a folder for supplementary family information, confidential counseling material, etc.*
5. *File may be transmitted to new church if membership is transferred*
6. *Puts flesh and blood on dry-as-bone statistics*

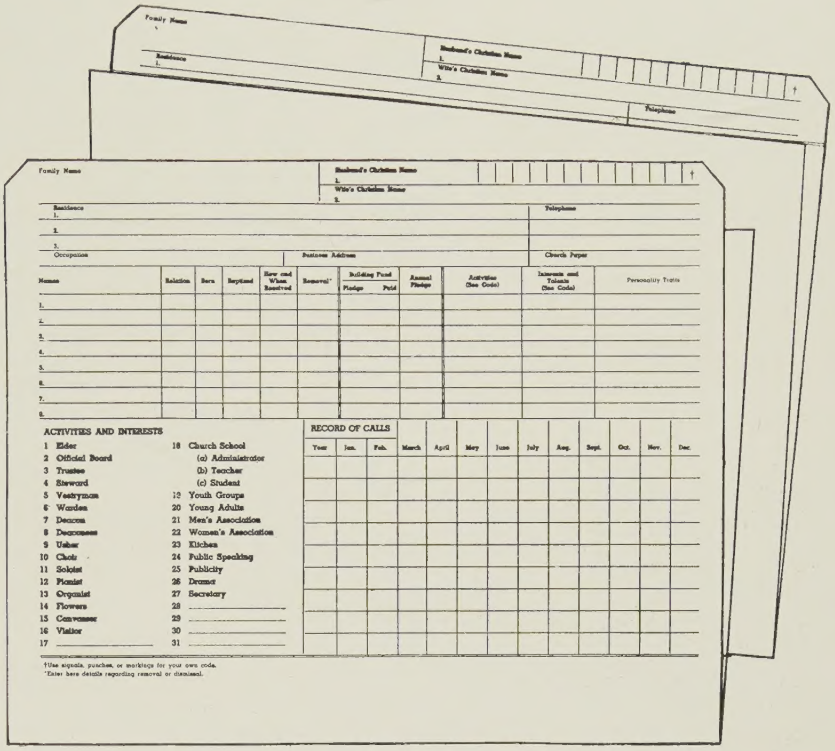
PRICE: 7c each

If you now have a filing case, the complete system for a church of 100 families will cost but $7.00; a church with 200 families, $14.00; a church of 500 families, $35.00.

SINGLE CARD RECORD

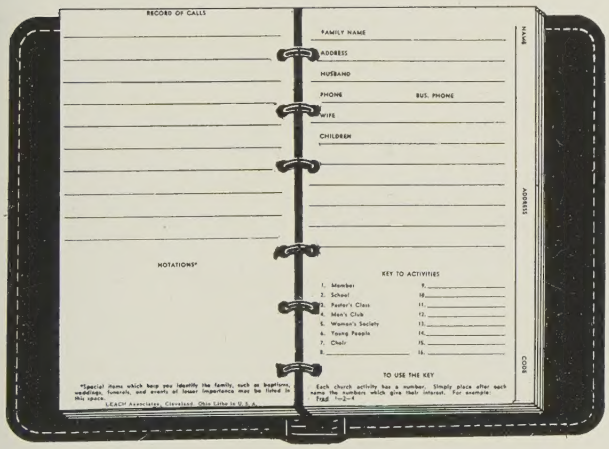
For churches which desire the large-sized record but do not care for the filing folder, we offer the form as printed above on heavy card stock 9½ x 11¾ inches.

5c each; $5.00 per 100



Note that the family name is visible at all times. The information for each member is complete. Actual size of folder, 9½ x 11¾ inches.

*Developed under the supervision of John W. Meister, and first used in the First Presbyterian Church, Fort Wayne, Indiana.



← PASTOR'S CALLING LIST

The popularity of this simple but most effective system for recording pastoral visits is growing day by day. The investment of but a few dollars gives the minister control over his weekly program.

While primarily planned for the minister it is used by many churches for zoning the congregation.

The binder is made of black lexhide. The cards are 3½ x 6 inches in size.

Cards in white. They are also available in buff and green for keying.

BINDER PRICES:

½" Rings, $1.00 each; holds 50 cards
¾" Rings, $1.25 each; holds 100 cards
1" Rings, $1.50 each; holds 150 cards

CARD PRICES:

$1.10 per 100;
500 or more, $1.00 per 100
Unless otherwise specified, cards mailed will be white.

THE DOUBLE LIFE FINANCIAL RECORD →

For Recording Weekly Contributions

LARGE SIZE . . 9¼ x 11¾ inches. *Large enough for easy, legible entries*

EASY FILING . . *Fits the standard letter size filing cabinet*

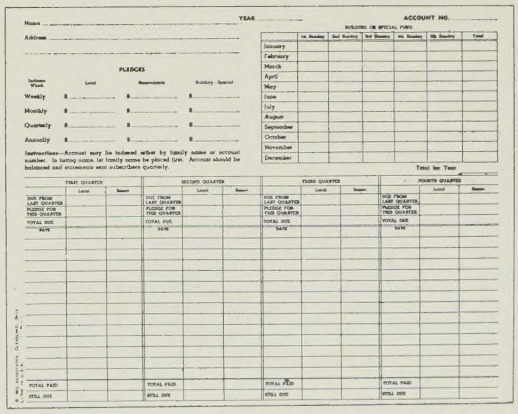
LONG WEAR . . *Printed on a heavy white card stock*

THREE RECORDS IN ONE . . *Three records, local, benevolence, and special, on one card*

TWO-YEAR RECORD . . *Identical copy on both sides of the card*

COMPACT . . *Five hundred cards take but six inches in your filing cabinet*

LOW COST each card, 6c; cost per pledge, 3c per year $6.00 per 100; $60.00 per 1000



WILLIAM H. LEACH ASSOCIATES **P. O. BOX 543** **CLEVELAND 7, OHIO**

(Send 15c in stamps for samples)

RESULTS!

State	City	Church	Families Solicited	Amount Raised
Arizona	Mesa	St. Mark's Episcopal	140	$ 62,755.
California	Fair Oaks	Fair Oaks Presbyterian	515	145,801.
California	Van Nuys	Christ the King Lutheran	159	83,245.
Connecticut	New Haven	St. Luke's Episcopal	404	110,633.
Dist. of Col.	Washington	Garden Memorial Presbyterian	278	109,845.
Florida	Tallahassee	Trinity Methodist	1,150	363,640.
Georgia	Jonesboro	First Baptist	400	245,582.
Indiana	Fort Wayne	Concordia Lutheran	833	326,770.
Indiana	Rushville	St. Paul's Methodist	400	111,034.
Massachusetts	Westfield	Central Baptist	288	72,140.
Michigan	Grosse Pointe Woods	Grosse Pointe Woods Presbyterian	1,106	260,005.
Minnesota	Rochester	Calvary Episcopal	486	266,816.
Minnesota	White Bear Lake	St. John-in-the-Wilderness	397	163,311.
Mississippi	Vicksburg	First Baptist	690	466,989.

WHEREVER YOU ARE — YOU ARE NEAR A WELLS' WIN! CHECK — COMPARE RESULTS!

Nebraska	Nebraska City	St. Mary's Episcopal	95	55,282.
New Hampshire	Claremont	Trinity Episcopal	198	46,967.
New Jersey	Little Falls	St. Agnes' Episcopal	200	95,070.
New Jersey	Trenton	Westminster Presbyterian	350	109,931.
New Jersey	Whippany	First Presbyterian	339	72,629.
New York	Buffalo	St. Matthew's Unit. Ch. of Christ	213	51,929.
New York	Geneseo	St. Michael's Episcopal	185	95,742.
New York	Mamaroneck	St. Thomas' Episcopal	426	126,789.
North Carolina	Henderson	First Presbyterian	218	127,775.
Ohio	Akron	Woodland Methodist	384	83,430.
Ohio	Cuyahoga Falls	St. John's Episcopal	376	185,832.
Ohio	Findlay	St. John's Evangelical Lutheran	220	119,584.
Pennsylvania	Brackenridge	St. Barnabas Episcopal	136	68,542.
Pennsylvania	Philadelphia	Lutheran Church of the Trinity	500	121,900.
Tennessee	Memphis	Buntyn Presbyterian	350	135,726.
Virginia	Alexandria	Fairlington Methodist	921	189,480.
Virginia	Winchester	First Presbyterian	573	337,328.
West Virginia	Fairmont	Grace Evangelical Lutheran	212	67,268.

WELLS ORGANIZATIONS

CHICAGO, ILLINOIS **CEntral 6-0506**

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